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The Missionary survey









# THE MISSIONARY SURVEY

WADSWORTH C. SMITH, Editor

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# The Missionary Survey's Campaign for 50,000 Subscribers

## THE GOAL: One Subscription to Every Five Communicants.

If you are looking out for that sort of thing, there are many interesting ways to promote interest in *The Missionary Survey*. And it is noteworthy that while helping the magazine's circulation, you are also helping some other good cause, sometimes several good causes.

An instance of this appears in what happened at Culpeper (Va.) Church, where Rev. C. D. Holland is pastor.

The first we knew of it here at the Survey office was when an order came for a subscription to the Survey, with the special request to forward the initial number at once, as a formal presentation of it was to be made. That made Jack prick up his ears and a request was sent for further details. Here they are, and while you read and approve, please remember that there are just about one hundred other ways in which to attract attention to the Survey and secure its reading:

Mr. Holland writes: The occasion of the presentation of a year's subscription in our Sunday school to Alan Smith was the culmination of a missionary contest, designed to make the pupils take more personal and intimate interest in the missionary work of our Church, as being now so helpfully presented in the "Seven-Year Plan" for the Sunday school.

With Korea before us as this year's special study, the missionary map of that country furnished by the Foreign Mission Committee was placed on a screen before the school and a contest was entered into by pupils, Primary to Intermediate, to see which one could furnish the most complete and nearest correct list of the following information which is clearly shown on the map: Number of organized churches; of church buildings where congregations meet for worship; of congregations worshipping without a church building; of schools; of hospitals and stations.

Alan Smith made the most complete list and won the award: *One year's subscription to the Missionary Survey*.

The presentation was publicly made at our annual Sunday-school picnic and the accompanying kodak view of the scene was snapped at the time.



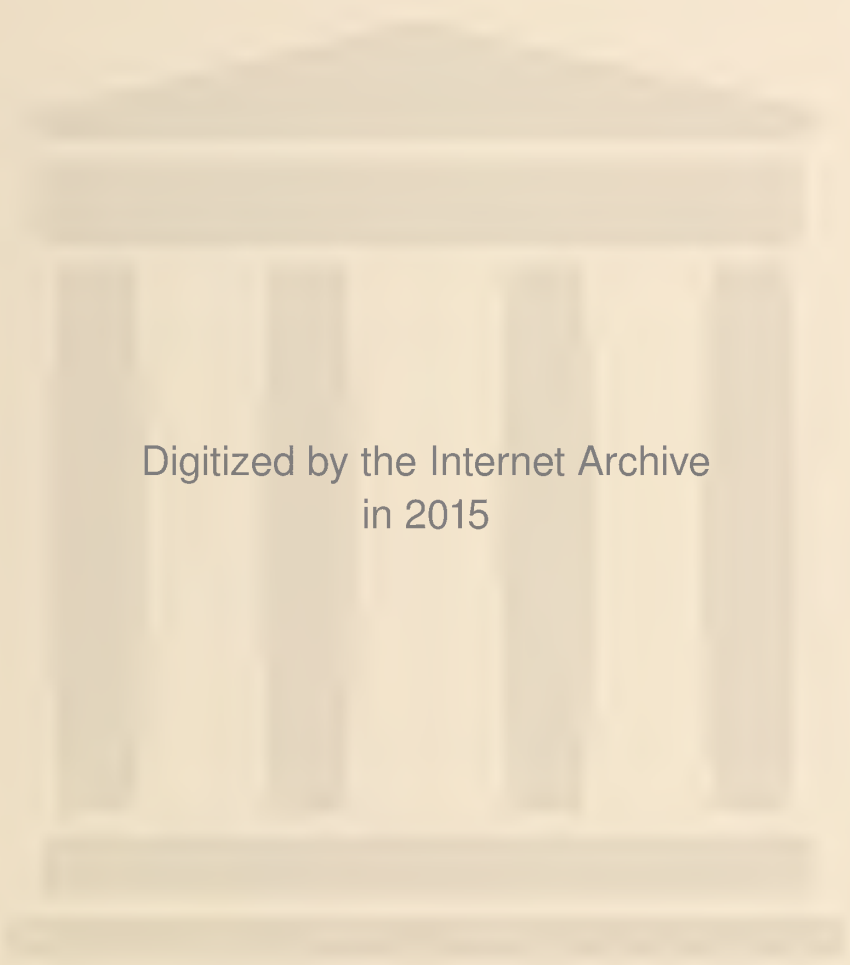
A BOY RECEIVES A REWARD

## THE HONOR ROLL

Churches securing an average of one subscription to every five members during the past month and therefore entitled to a place on the Honor Roll are as follows:

Cleaton, Ky., Bevier (Central City), Ky., Edmundson Church (Whitehaven), Tenn.

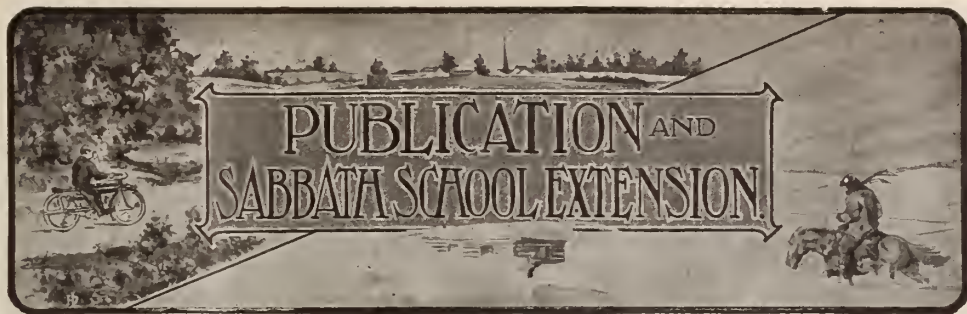




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Texarkana, Ark.-Tex.

PUBLISHING HOUSE,  
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## IN THE CUMBERLANDS OF TENNESSEE.

JAMES D. BURTON.

**P**HYSICAL environment in the Cumberland mountains of Tennessee seems to have a great influence in molding the mental and spiritual life of the people. Their environment has exacted of them alertness, positiveness and sharp eyes.

Professor A. P. Brigham, in his volume, entitled "Geographic Influences in American History," makes the following statement bearing on the subject: "We do not yet know how much physical environment molds the mental and spiritual life. We cannot trace geographical influences in a complete way, but we gather hints of their power. Unless one is plying the Hudson for trade, Irving is the best guide to the river. His tales of humble domestic scenes in the 'Legend of Sleepy Hollow' are pictures, and the woods in which Rip Winkle slept are the living forests of the Catskills."

Continuing, he says of the Tennessee mountaineer, "He is courageous, original, reads the sky and forest in lieu of books, and is little troubled by the outside world. Retired from all the world these men reveal the effects of a stable environment in a remote region."

### A TYPICAL EXAMPLE.

Sergeant Alvin C. York, of the Cumberland in Tennessee, who is the outstanding hero of the world war, is typical of our Southern mountain people. He is a son of nature. He is skilled in woodcraft, unerring with a rifle, and with a subtle kind of instinct which goes far to overcome the lack of the education of the schools. He is manly to the core, powerful of will as of muscle, and absolutely faithful to friend or kin or clan, and to every conviction of duty.

The writer has been traveling through the Cumberlandds of Tennessee as a Sabbath-

school organizer for about fifteen years, and firmly believes that the mountain environment produces the type of men who can be depended on for remarkable service in times of crisis. It is not an environment of a conventional civilization, but one which pertains to the simple life and deep-rooted religious conviction. York of Tennessee is an example along this line.

### THE RELIGION OF THE MOUNTAINS.

The democratic form of church government will always be the leading form of church organization in our mountains. This is due in part to the topography of the country. A settlement in one ravine may be separated many miles by wagon road from its neighbor over the mountain on the other side. With a direct line it would mean only a very short distance, but one "must needs go through" the valley, and skirt the foot of the mountain. It may mean many miles of travel and inconvenience to bring two or more communities together in group meetings. For this reason each settlement, as a rule, prefers local self-government in matters of religion.

Outside interference with the religious rights and prerogatives of the mountaineers is soon resented. They do not welcome spiritual policemen or those who would set up a conventional form of worship and practice.

### PATRIOTISM OF THE MOUNTAINEER.

This goes unchallenged. They want to know the why and wherefore of the nation's attitude in critical times, and when a great principle is at stake they are a unit for the government.

A fine example of generosity during the world war is illustrated in the record of



An old hotel in the Cumberland Mountains of Tennessee, where Andrew Jackson used to stop on his stage coach trips between Nashville and Washington, D. C.

Morgan county, Tennessee, which is a Cumberland mountain county.

This county is sparsely settled. The area of the county is 529 square miles, and only a population of 11,458. There are only 2,202 families. But with these limitations the county was asked for \$1,500 by the Red Cross, and responded by giving \$6,150. During the first and second Liberty Loans the county was not assigned a quota at all. It voluntarily subscribed \$8,800.

During the Third Loan the quota was \$11,500; the county subscribed \$110,000. The Fourth Loan's quota was \$33,000, and the county gave \$65,000. The Victory Loan quota was \$20,800, and the county responded by subscribing \$32,800.

Morgan in the Cumberland mountains was the banner county among the ninety-six counties of Tennessee in Woman's Liberty Loan work in the Third Loan; second in

the State in the Fourth Loan, and first in the Chattanooga zone. During the Victory Loan the division by agreement was on a fifty-fifty basis.

In a Liberty Loan circular, which is said to be the most attractively gotten out circular during any of the five loans, the woman's committee of Morgan county reproduced the pictures of the boys of the county who had made the supreme sacrifice, and carrying this tribute to their memory:

"In these sacrifices generations unborn shall hear the voice of a grateful people testifying to the sublime devotion of the mountain boys of Morgan county to their country's need, and their unflinching faith in a righteous cause. The fruits of their noble service are our perpetual heritage."

This county gave about 600 men to the service of their country during the war. It is only an illustration of what many other counties of the mountains gave to the country in time of peril.

#### THE FUTURE OF THE MOUNTAINEERS.

Our mountain people are descendants of Scotch-Irish, and Anglo-Saxon and Huguenot ancestors. Many feel that they are destined to play an important part in preserving the ideals of the American republic both from within and without. The Jewish nation was preserved for a specific purpose, and who knows but that our Southern Highlanders may prove the determining factor in maintaining free institutions and the destiny of the nation in critical moments when the republic is threatened within by disloyal bands or without by a foreign foe? They may again play the role of their noble an-



Mission Sunday School, Washington County, Missouri.

cestors at King's Mountain and at New Orleans.

Every time I look up to the forests and hazy mountain slopes of the Southern Appalachians, of which the Cumberlands are a part, I feel that this great highland empire is yet to shape the destiny of the nation.

How mystical and romantic do they appear under southern skies! When I am away from them I feel lonesome. That is why I have devoted practically all my life to Christian work in this region as a layman of the Church.

*Oakdale, Tennessee.*

## RALLY DAY, OCTOBER 5, 1919

To Be the Biggest and Best Yet

For

Your Sunday School Attendance

Your Sunday School Efficiency

Your Sunday School Enthusiasm

Your Sunday School Offering to Extend the Same Privileges to Others.

The Most Complete and Helpful Literature We Have Yet Gotten Out,  
Suggesting Ways and Means to Make the 1919 Rally Day

A Red Letter Day in Your School,

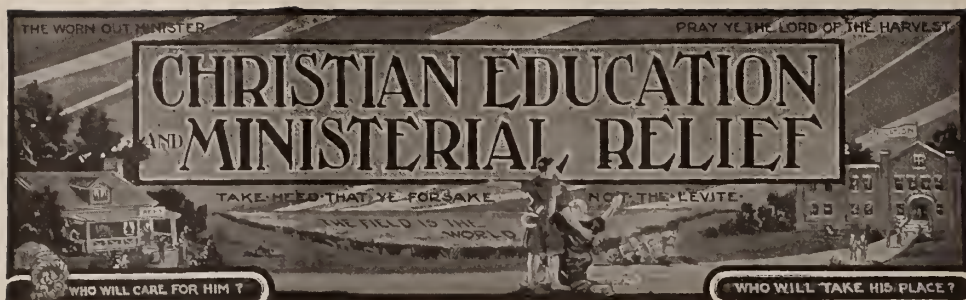
Now Available and Easy to Procure without cost by making request of  
**THE PRESBYTERIAN COMMITTEE OF PUBLICATION,**

**RICHMOND, VA.**



"Zion City" Sunday school recently organized at Potosi, Washington County, Missouri.





Address All Communications Relating to  
this Department to  
**Rev. HENRY H. SWEETS, D. D., SECRETARY,**  
122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to  
**MR. JOHN STITES, TREASURER,**  
FIFTH AND MARKET STREETS, LOUISVILLE, KY.

## THOSE GOLD STARS.

**W**E had the pleasure of announcing some time ago that the Sunday school of the First Presbyterian Church of Winston-Salem, N. C., was erecting a memorial scholarship in the Student Loan Fund of \$500 in memory of a member of the Sunday school who gave his life in the service of his country in France.

This was followed by the news that similar action had been taken by the Sunday school of the First Presbyterian Church, Greensboro, N. C., Sunday school of the Prytania Street Church, New Orleans, La., the First Presbyterian Church, Richmond, Va., the South Highland Church, Birmingham, Ala., and the Government Street Church, Mobile, Ala.

Some of this money has already been contributed and is now in the Student Loan Fund. Other memorials are being contributed at a monthly rate, and still others are planning to raise the entire amount at the Christmas season when the work of Christian Education and Ministerial Relief receives special consideration by the churches and Sunday schools.

Numerous other churches are now in com-

munication with the office and are thinking of using this method in perpetuating the memory of the brave boys who, either in our own land or over there, made the supreme sacrifice.

Three of our ministers and eleven of our candidates for the ministry gave their lives in the service. We are hoping that those who have been blessed with means will give liberally to a fund in memory of these men. What could be more fitting than this wise investment in the lives of the boys and girls who must soon take their places and enter upon the leadership in the ministry and in the mission fields of the Church!

The General Assembly earnestly urges that the Student Loan Fund be made \$250,000 within the next three years. It is now a little more than \$50,000.

Any churches, Sunday schools or societies desiring to render further assistance in this work will be supplied with choice leaflet literature to place in the hands of those who may become interested in it.

For further information address Henry H. Sweets, Secretary, 410 Urban Building, Louisville, Ky.

## "THE NEW OPPORTUNITY OF THE CHURCH."

**T**HIS is the title of a most illuminating and helpful book from the pen of Dr. Robert E. Speer. It is a plea for good will and earnest purpose in the spirit and method of the Church of the new days that are before us.

We earnestly hope that this will be read by every member of the Church. We would

especially call attention to the searching words of Dr. Speer, found on pages 72-74.

"We have been discussing a great deal the matter of enlisting young men for the Christian ministry. How are we going to get them? We are not going to get them simply by laying before them principles. That will do very well to help a man, but



it is not going to win him to unaccustomed action. We are not going to get him by telling him the reasons why a man should live his life unselfishly. We will get him as the nation got him. We have to go to young men and say to them, "You cannot go to France today, but you can finish the war, which is still unfinished, by going out into the world and building Christ's kingdom, by accomplishing other tasks which are as real and as necessary as those you were going to France to accomplish." I think we are going to get men in just that way. One has thought a good deal—every one must have thought—why it was that the nation was able to secure such sacrifice and service in the war, while the Church has not been able to get it before the war or now. How did the nation succeed in

getting men to give themselves away, in getting the nation itself to give everything, its money, its life? If succeeded, some say, because it asked for everything. But the nation did not ask for everything, and it did not get everything. There were areas of men's minds atrophying in the camps, which the nation did not ask for at all. Many of the very finest aspects of life the nation did not ask for, and couldn't use. It did ask for men's bodies. I believe when you get down to the truth that that is the explanation. This is what St. Paul asked for: "I beseech you by the mercies of God that you present your bodies a living sacrifice."

New York: The Macmillan Company.  
Copyright 1919. Price, 60c.

## THE PRAYER OF ONE GROWING OLD.

Be with me, Lord! My home is growing still.

As one by one the guests go out the door;  
And they who helped me once to do Thy will  
Behold and praise Thee on the heavenly shore.

Uphold my strength! My task is not yet done,

Nor let me at my labor cease to sing;  
But from the rising to the setting sun  
Each faithful hour do service to my King.

Show me Thy light! Let not my wearied eyes  
Miss the fresh glory of the passing day;  
But keep the light of morn—the sweet surprise

Of each new blessing that attends my way.

And for the crowning grace! O Lord, renew  
The best of gifts Thy best of saints have had;

With the great joy of Christ my heart endure  
To share the whole world's tears, and  
still be glad.

—*Christian Century.*

## "WANTED: MEN!"

(An address delivered by Mrs. B. D. Cobbs at the Montreat Woman's School of Missions, July, 1919.)

**W**HEN our country entered the world war, army posters broke out in every direction:

"Wanted: Men!"

Uncle Sam had tremendous material forces at his command, but they were as nothing without men. Men, with brains and heart and blood to be spilled, must go before and give power, force and direction to it all before victory could come.

So now the allied forces of Christendom are planning the greatest drive against heathenism in foreign lands and entrenched and growing evils in our own country that the world has ever known. Wealth has been pouring into the treasury of the Church, and there are other material forces available that might become agents for righteousness,

but we must have men to wield them—able-bodied, clear-visioned, clean-hearted men who would die, if need be, for the liberty wherewith Christ makes us free.

## THE CHURCHES' NEED.

Mr Doughty said at the Laymen's Conference in Atlanta: "The world will be evangelized when Christ has enough men in it who are willing to give their lives for the world."

John R. Mott writes: "To secure the right kind of men for the ministry is a subject of transcendent and world-wide concern. It involves the life of the Church and Christianity itself."

Dr J. Campbell White says: "We must

send one out of every five hundred church members to the foreign field if we would adequately meet our responsibility."

#### THE DEARTH.

How nearly are we coming up to the standard? Listen to facts. In 1913 there was in our Southern Church one candidate for the ministry for every 645 church members. In our *home* pulpits there were 1,781 ministers, and 121 to preach the gospel to *twenty-five million* heathen in *five continents*. Let me add another fact by way of comparison. When our country was drawn into a foreign war, President Wilson said: "Let it be without stint or limit"; and one out of every twenty church members offered his life that the world might be made safe for democracy. And how we gloried in our service flag, though in the white heat of conflict some of the stars turned to silver.

Do we love democracy more than the Kingship of Christ Jesus?

#### VACANT PULPITS.

Is our own home field adequately supplied with ministers? Listen again. Before the war there were 3,449 churches in our Assembly, *seven hundred and fifty* of which were without pastor or supply.

Many of our ministers and 188 of our ministerial candidates went into the service. Some of them now sleep on the poppy-fields of Flanders, some are incapacitated, others are returning with a new vision of service, but the number is smaller and the needs are greater.

#### WOMAN'S SHARE IN THE RESPONSIBILITY.

What are we women going to do about it? And have we any responsibility in the matter? Dr. Sweets asked me to bring the question back to the home, the fountain of all life and influence. Has the home done its duty in making our boys to see the glory, the beauty and heroism of the gospel ministry?

#### SOURCE OF SUPPLY—THE HOME.

Let facts speak again. A recent report from ten Presbyteries, in which there are 278 churches with 133 ordained ministers and 17,749 church members, show no candidate for the ministry.

Think of thousands of Christian homes in which there is no son given to preach the everlasting gospel!

What can we do?

#### THE POWER OF PRAYER.

As the rivers of our land that bear the commerce of a nation have their source in the rills that flow from some hidden place among the rocks and galax leaves of a mountain fastness, so the mighty influences that must shape and determine the character of our boys and send them out into the world as forces for righteousness must be born in the secret place of prayer—alone on the mountain with Christ, who said when looking out on the world's vast needs: "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

JOHN G. PATON.

Prayer life in the home creates an atmosphere in which children unconsciously choose high vocations and form great purposes. Read the story of John G. Paton's home and of the little "lean-to" room where the father daily wrestled with God for the souls of his children, and you will know why John became the apostle of the New Hebrides, and one of the greatest adventurers in faith of the last century.

#### SPIRITUAL ATMOSPHERE.

It is said that in the home of a certain family prominent in the life of our Church that the subject of personal religion and Christian vocation was rarely mentioned by the father, but that the atmosphere was so compelling that four sons and the colored house boy became ministers and the remaining son a ruling elder.

#### BEGINNING EARLY.

It is the privilege of mothers, teachers and friends to put into the hands of children such pictures and literature as will fire the imagination and thrill the soul with the beauty of a high vocation. Modern life has so flooded the cities with cheap, immoral literature and amusements that it is increasingly difficult to keep the noble and the pure in the foreground.

Is that the reason, I wonder, that of 917 candidates for the ministry 749 came from village and country churches and only 174 from city churches? God loves to walk in the fields in the cool of the day and call to Himself those whose ears are not deafened by the conflicting voices of the city.

#### OPPORTUNITIES OF THE CITY.

But the city offers the chance for setting the feet of our young people among the forces of organized Christian work that tends toward the highest vocational choice.

A certain Christian Endeavor Society in a city that I know produced at one time seven candidates for the ministry.

There is also in the city the opportunity for knowing pivotal men and of constantly exercising the choice between good and evil, so that a strong Christian character may be developed and a knowledge of men and affairs that will prove invaluable in Christian service.

#### CHRISTIAN COLLEGE.

Next to home influence, college is the greatest determining factor in a young person's life, therefore those of you who know the dangers of what has been called "our pagan colleges," and those that have been tainted with German philosophy, and they are many, will not dare to choose for our boys and girls an institution where the word of God is not enthroned authoritatively and Jesus Christ is not the Head Master.

When we give our sons to our country, they go where they will be trained for their country's service. When we dedicate them to God shall we be less consistent?

Mr. Wilson, himself the product of a Christian college, spoke large words concerning the relation of the Church to education when he said recently:

#### THE RELATION OF THE CHURCH TO EDUCATION.

"To my thinking, the Christian Church stands at the center not only of philanthropy but at the center of education, at the center of science, at the center of philosophy, at the center of politics; in short, at the center of all sentient and thinking life."

If we realized, as our president does, the dignity and supreme mission of the Church, Christianity would be in no danger of losing her crown in the educational world, and we would know that our youth were unprepared for life unless, in finding knowledge, they had first found the source of all wisdom, truth and life itself.

#### STUDENT LOAN ENDOWMENT FUND.

It is not enough to tell our boys and girls to go to the right kind of colleges, but we must see that it is made possible for them to go. And here comes in the beneficence of "The Student Loan Fund," which we through our personal gifts, our societies and organized classes must seek to swell to

such proportions that no capable boy or girl in our Church will have to forego the privilege of training for service.

#### THE PROGRAM—OUR PART.

It is a great program that the General Assembly has laid out for the Committee of Christian Education, but it cannot be performed perfectly unless you and I, learn perfectly, each our part and help to swell the grand total of lives and gifts that will help to place our grand, historic Church again in its rightful place of leadership on the threshold of a new age.

#### HOLD ON! WE ARE COMING!

A squad of soldiers were trying to hold an advanced position against an overwhelming force of Huns. Their comrades were falling, the enemy pressed closer—the hope of victory was giving place to a grim determination to sell their lives as dearly as possible.

A boy sentinel, scarcely more than sixteen and small for his age, grasping the situation, shot a meaning look at his commanding officer; and without waiting for an order, sprang on the parapet under heavy fire, and wig-wagged his word of encouragement:

"Hold on! We are coming!"

A hail of lead fell round him. In the confusion they failed to catch his meaning. And the enemy had gotten aim on the boyish figure standing alone on the parapet, outlived against the fiery sky. He had but a few moments to live at best, but he signalled again and yet again, while the shelled-plowed earth flew into his eyes. Finally the reply came back:

"We are holding!"

Reinforcements were rushed in and the day was saved, but the sentinel lay silent in the bottom of the trench.

It is possible and our privilege to so live in relation to the boys and girls about us—inspiring them to noble vocations, making it possible for them to avail of the training necessary for high Christian service, maintaining our churches' institutions upon a plane of efficiency, that a race of consecrated youths shall spring upon the parapets of our high schools and colleges and signal to the thin ranks of our far-flung battle line:

"Hold on! We are coming!"

### MINISTERS' SALARIES.

THE May number of *Christian Education* is devoted to a very full and valuable discussion of the subject of "Ministers' Salaries." We give in this article a

summary of the statements presented:

"The situation in brief is this: Here is a profession with approximately 170,000 active members. On the average each man



receives less than \$800 per year, as against \$663 twelve years ago. Actually about 85,000 do not receive more than \$600 or \$700; 120,000 are paid less than \$1,000; approximately 40,000 get between \$1,000 and \$2,000; not more than 8,000 receive from \$2,000 to \$3,000, and only 1,670 above \$3,000.

"Not only is this wage scale exceedingly low, but in practice it is very irregular. It is twice as high in some denominations as in others. It is twice as high on the average in the cities as in the country. It is supplemented by parsonages apparently where they are least needed. It is not flexible in adaptation to needs, evidence from several denominations indicating that in many cases salaries have not been changed for ten or twelve years, and in some cases for thirty years.

"The standard by which to judge the adequacy or inadequacy of the minister's salary is its purchasing power. What are his 'real wages'? Are they enough to live on and support a family? How do they compare with the returns in other occupations making an equal demand on ability, character and preparation? Do they provide him with tools to work with and freedom from worldly cares in following his calling? Do they attract and hold the services of men of ability? The examination of these questions, while carrying us outside the ecclesiastical field for the moment, is a revelation of the economic status of the minister in

"The greater number of ministers are receiving far less than what is commonly called a minimum subsistence for the ordinary workingman's family. With all due allowance for parsonage rent free (one out of three cases) the cost of the food budget alone in many parts of the country would exhaust the minister's income. Second, the average salary for 1918 in those denominations recognized as paying their clergy most (the Congregational, Episcopal, Presbyterian, Methodist) is less than leading business men and wage boards of many varied lines of industry considered necessary for their bank clerks and railroad laborers and shipbuilders and street railway employees. Third, the class employed in cities of over 25,000, including one out of every six ministers, is recognized as the highest paid group in the profession, but the average salaries, even assuming a 25 per cent. increase in the past decade, are below the normal standards set for city life. Fourth, to maintain even the relative status of ten years ago the salaries of the ministry must have been raised 40 per cent., but there is no evidence to show that they have been raised even 20 per cent. in that time.

"We may well ask how it is that the minister and his family manage if his income is small? He manages in some cases

because he has no family. In other cases he is compelled to supplement his professional income from outside sources. For example, out of 6,117 ministers in the Disciples Church, 986 also engage in secular business, and the number of such men has doubled in five years. With the exception of this support from avocations and from family estates, too often the preacher sacrifices health and strength, the security of his old age, the efficiency of his work, and even his self-respect, because of the economic pressure under which he works. 'That the preacher makes ends meet,' says Dr. E. R. Welch, 'stamps him as the master business man of his time.'

"Perhaps the most important consideration is the effect of low salaries on the future ministry. Failure to provide for the normal satisfactions of family life, the evident financial embarrassment of the minister, and the obvious effects of a low wage have their influence on young men in choosing a profession. Not that the type of the young men desired look first at the material rewards. Rather the choice lies between the ministry and other types of service, such as medicine, which incidentally render a great return. In fact, there is a suspicion in some quarters that the ministry is attracting many men who could not have earned more in any other profession. Dr. E. T. Tomlinson, for example, frankly distinguishes such a class in the Northern Baptist Convention and adds: 'It is not kindness but cruelty to these men that they were not refused ordination. They have been urged into the pulpit and have shown afterward that they were not qualified for that work, and yet by their very training have been disqualified for other lines in which they might have been fairly successful. I have letters from secretaries of State conventions, missionary boards, chairmen of pulpit committees lamenting this condition.' On the other hand, the ministry seems to have lost the services of able men whom it might have secured. One out of every twelve names in 'Who's Who' is that of a minister's son. On this point, Dr. J. H. Odell writes: 'If the successful men in law, education, medicine, literature and commerce who came of ministers' families were in the pulpit today, the ministry would be a galaxy of brilliant men. The inability to hold its own sons he ascribes to the fact that the sons will not endure the same humiliation through which their fathers had to pass. They will serve the same God, but they will not serve the same church.' Certainly if the church by a policy of low salaries is attracting weak men and losing strong men to other professions, the situation is indeed serious for the future.

"It is not the purpose of this investiga-

tion to define the steps which should be taken to secure a higher salary scale and the resulting efficiency desired, but a few suggestions arise out of the facts themselves.

"In the first place, it must be recognized that the greatest asset of the Church is its ministry.

"Again, it is obvious that the problem of the minister's wage cannot be handled independently of the local church which he serves. If the church unit is too small to permit of a proper pastoral support, both economy and efficiency suggest an increase in the size of the unit.

"The Massachusetts Federation in 1917 made an investigation of the 100 smallest towns in the State, classified as one, two and three-church towns, which demonstrated the greater economy and efficiency of the larger unit. The average ministerial sal-

ary in the town with one church was \$874, in the two-church town \$687, and in the three-church town only \$473. Possibly such facts as these account for the number of low paying charges without ministers and the high ratio of ministers without charges in spite of all efforts to cancel the equation.

"A third step in securing greater efficiency is to demand better preparation and higher grade service as salaries are increased.

"Finally, the need of larger salaries, coupled with the well-known shortage of applicants for the ministry, suggests the more definite adoption of a selective policy in recruiting the profession.

"As in all social problems, we are confronted with a complex situation which cannot be resolved by a single formula, but must be worked out in many ways."

## MINISTERIAL RELIEF IN THE M. E. CHURCH.

ONE of the most serious questions before the Church today is the obtaining of recruits for the Christian ministry," declared Dr. J. B. Hingeley, corresponding secretary, at the annual meeting of the Board of Conference Claimants in Chicago, Hotel La Salle. Dr. Hingeley continued: "The Presbyterian Church, South, united in one board its care for the aged ministers and its appeal and work for new ministers under the leadership of Dr. Henry H. Sweets, of Louisville, Ky. At the very first, when I understood how this was being done and the way in which the appeal was formulated, I had large sympathy with the youth's end of this problem, and have had a dream at some time, when the main proposition of the board would not be obscured thereby, of seeking from interested men some funds which might be used in the preparation of wholesome literature and in making a direct attempt to reach our youth and placing before them the opportunities and call of the Christian ministry."

"The past year has been the most significant one in the history of the board; a year of large and glad giving to the Kingdom. Especially has the appeal for the veteran ministry fitted into the numerous appeals which have as their basis patriotism and patriotic service. The very atmosphere has been favorable to our cause, because never before in the world's history has there been such organized giving for services rendered through motives of the highest idealism—services which no one dreams can ever be paid, but which are being most gratefully recognized. The soldier who gives up his immediate opportunity, and his life if need

be, to forward the cause of humanity and democracy readily suggests the minister who has always been the conservator and prophet of the highest idealism—pre-eminently and always the apostle of ideas rather than of force; and because of this, the strongest, most beautiful and most forceful words spoken in behalf of the patriot soldiers do not go amiss when applied to the loving service of the Christian minister.

"The nation through pensions, through the allotment of pay and through insurance provisions running up to billions of dollars is recognizing its sacred obligations to loyal manhood; and for the Church to fail to provide gratefully and liberally for its veteran ministers would be to put things strangely awry in a world which, even in rivers of blood, is standing true to the loftiest of ideals.

"Never before has there been such an education in giving or such a training in liberality and never before have the people realized the luxury of giving or the full meaning of the saying of Jesus: "It is more blessed to give than to receive." Men are giving in larger figures, to more causes and with more gladness, than ever before. They have learned to love the giving attitude of mind and heart, and within themselves have realized the spiritual blessedness which comes from sharing with others. The joy of him who gave himself freely for them has come to thousands of his followers, and has made it easier than ever before in the history of the Church to advance the cause of the aged ministers without confusion or competition."





MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, 520-21 DELMAR BUILDING, ST. LOUIS, MO  
*"Render unto Caesar the things that are Caesar's and unto God the things that are God's"*

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### AN INTERESTING LETTER FROM A COUNTRY CHURCH.

MIDDLEBROOK, VA.  
NOTING from your report that you are working upon a plan of work for societies in country churches, I am moved to send you the one which we have in effect at New Providence. Having been to our church, you know something of the size of the congregation and of the distances of many of our people from the church and each other, and can appreciate the difficulties we have experienced in trying to follow the Auxiliary Circle plan.

As you know our society was organized in 1879, before the circle plan, and to a greater or less extent, that has been followed ever since. However, there have been many drawbacks, the chief one being that the circles must necessarily be geographically defined, and so their personnel must be the same from year to year. Many of the circles had become extinct and the others were simply holding together without any interest on the part of the members towards the monthly meetings. Our whole society was becoming apathetic; we were getting no hold upon the young people, nor were they taking any interest in their Miriam Bands, which had also to be organized geographically. At both Society and Miriam meetings it was always the same people who took part (there were so few to do it); we grew to know what they were going to say and how they were going to say it. So much for our difficulties. Now for our solution, which, while adopted tentatively only for 1919-1920, is meeting with much favor.

We decided to do away for the year with the monthly circle meetings and hold semi-monthly meetings at the church, these meetings to be held on Monday afternoon (our

school holiday), and to make an effort to have every woman and girl in the congregation attend. Four of these meetings are to be business meetings and two, in June and December, all-day meetings. The others are to be inspirational, educational and social; in our programs we follow the year book, appointing for each meeting a program leader and one or more hostesses with assistants. These last chosen from among the younger people. Our secretary of social activities supervises the selection of assistants to see that every young woman and girl has her turn.

I must confess we baited our people at first, for we chose as our first leader our most efficient woman, and as her topic China, which gave us an opportunity for a most picturesque program with native dress, native melodies and characteristic refreshments eaten with chop-sticks. We advertised the meeting well, and had a splendid attendance. Now after five or six meetings we feel that the plan is proving very successful. We've had many new members added to our roll, among them so many of our young people, and every one speaks of how much she enjoys the meetings.

Our next meeting will be entirely in charge of the young people, one of them, who is Y. W. president at her college, is to be leader, and others who have attended Y. P.'s conferences are to take part. I've secured the charts and have asked to have the Rainbow series used. They are working it up enthusiastically and I'm hoping for a good meeting.

In July these same young people are to present "Christ in America," and one or more short plays on Home Missions. We are



gaining the interest of both young and old, and our attendance is excellent. It had been the intention to have the refreshments paid for from the treasury, but the hostesses volunteered to provide them themselves, contributing each time something very simple, as tea and wafers (I wish you could have seen the variety and abundance of the wafers), ice cream and cake, etc. As no person is hostess more than once a year, this is no tax on any one.

A few years ago this plan would not have been feasible, but now with almost every family owning an automobile, which is driven by the women, it is possible for many to come and bring their neighbors, who do not have machines. Of course, the new broom proverbially sweeps clean, but we are praying it may last well; at any rate, it has been good for us to have had these splendid meetings.

We retain our circle organization, appointing a chairman for each circle, who

acts as collector of the quarterly pledges, but, as I said, we are having no meetings of the circles as such, though the chairman may call one at any time. We try to confine our meetings to this one afternoon every two weeks, if we want a meeting of the executive committee, holding it at the same time and place, for in the country a meeting of any kind means a whole afternoon given up.

I should have said before that we have a membership committee and a visiting committee, both of the younger members.

I think our difficulties are probably duplicated in many country congregations, and while our solution offers nothing new, I am sending it with the hope that it may be helpful in the working out of a general plan. My experience leads me to believe that if possible to work young and old together it is much better to do so.

Yours most cordially,  
(MRS. RICHARD) CORA S. HOGSHEAD.

## A LIVE SOCIETY.

THE rural church, with its scattered membership, has long been a problem with all denominations. The story of a missionary society in a small church in a mill town in North Georgia will, I know, give encouragement to other societies in scattered communities.

This little society of Milner Memorial Church, Berryton, Ga., has a paying membership of twelve and an active regular attendance of nine. We have three young girl members, two of whom attend school, and one who is employed and cannot attend regularly. Then there is dear Grandmother Powell, who is eighty-seven years old and too feeble to attend, but who is with us in spirit and in prayer. The other nine regular attendants are all married, and all save two members have families, ranging from one to ten children. Not a member of the society has a servant, and several members do their own washing as well as the other many cares and duties necessary to farm and country life, and without the conveniences our sisters of the city consider so necessary to the general happiness of life.

The membership of the society is scattered over ten miles of very rough roads, some sections being almost impassable in the winter months; so after trying various plans for meetings in the afternoon and even on Sunday, it was decided to have the meetings a "spend-the-day" affair, rotating the entertaining alphabetically. As we meet at the church in the summer months, it makes it a tax on no member to entertain more than once in two years. The morn-

ings are enjoyed by every member, as our congenial companions and friends are few. Our program is always held in the afternoon and arranged by the different ladies, and much pleasure is derived from THE SURVEY and the study of its lessons.

Another feature of this "spend-the-day" is the social side. The dinner hour, of course, is enjoyed by all. Each housewife does her best, and the delicious dinners—well, I cannot do them justice. There will be a criticism of this I know. Have we not heard it before? But this social phase that we look forward to is what really keeps us in such a flourishing condition. There is not a member, even when she is hostess, who does not look forward to the missionary society as the eventful day of the month in her otherwise almost monotonous existence.

During the summer months when our children are not in school we meet at the church for our day, and all the children, and husbands, too, are invited to the delicious picnic dinners. The children enjoy the shade and cool of the church yard, and the ladies spend the morning piecing or quilting quilts, and as usual we have the program after dinner. Last year we pieced and quilted four quilts from scraps donated by different ones. One quilt and a barrel of preserves and canned fruit we sent to Narcocochee School and two quilts and a duplicate barrel we sent to Thornwell Orphanage. The fourth quilt we sold for enough to pay for the linings for all four quilts. The cotton was generously donated by our Presbyterian mill president.

Each housewife brought two jars from her own pantry, one for each barrel.

Now to prove by statistics that our little society of ten is doing big things. Our year's work ending March, 1918, amounted to \$72.50, besides some help we sent to a struggling country pastor, who was at one time our pastor. Our year's work ending March, 1919, was \$103.35, not counting the two barrels of preserves already referred to, and this society has not a single wealthy

member, but all share the burdens equally.

Two members of the society are Methodists, who are isolated from Methodist societies, and they make very fair Presbyterians. Being one of the Methodists myself, I feel that I cannot speak too highly of the society, and all that it has meant to me in both a religious and social way, and I have enjoyed working with such earnest and consecrated women.

MRS. HENRY BRADFORD.

## USING THE YEAR BOOK.

ANNIE Y. COLEMAN.

THE Ladies' Aid and Missionary Society of Salem Presbyterian church, Congaree Presbytery, Strother, S. C., has an enrollment of thirty-five to forty members. A few years ago we divided ourselves into three circles according to communities. The field is so large it is hard to have a central meeting. Each circle has done some special piece of work, for instance, a quilt for Thornwell Orphanage or for the manse.

This summer, however, we have changed our plans a little bit. Realizing the need of some knowledge of our missions, we are trying to have a monthly meeting of the whole society and have a program based on the suggestions in the Year Book. The first two meetings were held at the church, but it was decided to go to the homes. The last meeting was quite successful. After the

business was attended to the members enjoyed a social hour and were served refreshments by the kind hostess. This kind of a meeting is quite a diversion for the ladies especially in the country. These meetings cannot be continued through the winter, but can keep in touch by little meetings after services on Sunday.

This society does not belong to the auxiliary at present, but will vote on that question at next meeting. We paid \$40 last year to the benevolent causes and \$60 to Thornwell Orphanage, besides a box to the Orphanage.

We are without a pastor now, so we expect greater things from our society when we have a minister of our own.

Blairs, S. C.

## THE AUXILIARY CIRCLE PLAN IN A COUNTRY CHURCH.

MRS. E. D. BROWN.

ONE of the chief charms of the Auxiliary Circle Plan is its flexibility. It can be turned or folded or stretched to suit almost any conditions.

We have all learned in recent years, if we didn't know before, how to make over things—from clothes to programs. Every leader of a local Woman's Auxiliary in the country or in the town has enough resourcefulness and initiative to take a printed plan and alter it to fit her women.

After having lived in a town for more years than I care to tell and in the country for the last fifteen years, I have become convinced that country folks and town folks are *exactly alike*, although they live in a different way. In the country church that I know best we found that our problems—the old problems of “increasing at-

tendance,” “developing leaders” and “enlisting all the women”—were identically those of the city and town auxiliaries, but that our methods of solving these problems must be slightly different from theirs. A modified form of the Circle Plan is being successfully used in this church and our women are hoping to develop the plan more fully from year to year and to find our local organization nearer and nearer to the ideal condition, “all the women of the church in all the work of the church, ‘helping together by prayer.’”

In the country one of the chief difficulties in trying to secure a large attendance is the matter of transportation. Therefore in our country church we found it best to divide the auxiliary into circles on neighborhood lines. Many women will go to a

neighborhood circle meeting who would not and could not attend a meeting several miles away.

Each circle has its regular monthly meeting with its own program. All study all the causes of the church and give to each.

There is also a Girls' Circle with the secretary of young people's work of the auxiliary as the leader. The auxiliary has the usual officers and each circle has a leader and a secretary. The president of the auxiliary arranges for the announcement of the place of meeting of each circle each month. At the annual meeting in March and on one day within each of the Weeks of Prayer the entire auxiliary meets together. Within the Christmas holidays, when all our young people are at home, the Woman's Auxiliary holds a special all-day meeting to which the men of the church are invited. The young people give a program and there is usually a special speaker

for the occasion. The dinner is a conspicuous feature.

Mission Study Reading Circles are held within two of the auxiliary circles. We began this year a plan, which we intend to continue, of having the Reading Circles end with an all-day meeting at the manse in March. We are just now planning an all-day Mission Study Class meeting to be held the last week in August in which two of our auxiliary circles and the auxiliary of a neighboring church will join. August is the ideal time for these meetings, for that is the time when farming folks have the most leisure.

We sometimes remind ourselves that our Southern Presbyterian Church has a territory so largely rural that within her bounds country folks are the rule and not the exception. We country women must bring the other women of the farms into the auxiliary unless we mean to leave out a large class of our membership.

## A COUNTRY CHURCH AND THE AUXILIARY PLAN.

MRS. H. L. COCKERHAM.

THE Circle Plan is being adapted to the needs of a country church at Troy, Ky., West Lexington Presbytery:

Realizing that several organizations of the women in a small church is not a wise plan, we are trying the plan of forming circles with a chairman for each circle, who directs certain activities of the ladies in her bound. Taking the church as the center, the territory is divided into five circles, with the five chairmen.

Each circle is, first, a prayer band, the especial prayers for the month directed and suggested by the chairman; second, visiting every woman in the circle, asking and

urging them to become *active* members of the *auxiliary*; third, seeing after children who are not regular attendants at the Sunday school; fourth, to assist the pastor in visiting the sick and to notify him of persons especially needing his care; fifth, to be the visitors for the Home Department.

Each circle reports at the monthly meeting of the auxiliary. The plan is new, but we have seen some good results even at this early stage, and before the year is over and as the plans develop, we expect still greater benefits from this excellent plan.

*Wilmore, Ky.*

## ECHOES FROM TUSCALOOSA

"The Conference is a great blessing to the Tuscaloosa women. We now have a sewing class of seven bright little girls, and I wish you could have seen them yesterday taking their first lesson. You would have felt proud of them. We will soon start a quilt for Mrs. Miller's Orphan Home. I thank God for what the Conference is doing for my people!"

"I started to work immediately on my return home from the Conference. Mrs.

Sanders is helping us very much. We have a hygiene and nurse training class, consisting of twenty of the best women of the town, conducted by Mrs. Lister, who has trained many nurses. The class is doing nicely. I have a sewing class of twelve small girls and one at night of six women. My husband and I have a night school of ten and expect to have many more. We have a bright beginning and hope to accomplish much good."





Conducted by Miss Carrie Lee Campbell, 306 W. Grace Street, Richmond, Va.

## A QUESTION FROM MANY SECRETARIES OF LITERATURE:

"How can we get our literature read?" and twelve answers.

**A Post-Office.**—On Sunday have this notice given in your church bulletin, "There will be mail for YOU, in our one-day post-office, in chapel, after prayer meeting Wednesday night." Then have your young people handle your mail, after you have addressed to each person an envelope enclosing a live and suitable leaflet. (Also enclose notice of your next auxiliary meeting.)

**Christmas and Easter Cards.**—Before your meetings nearest these occasions, paste on the reverse side of a card of greeting some striking fact concerning the work of one of our four committees; sometimes a whole leaflet might be attached. Have your welcoming committee give one to each person as she arrives, with the request that she "read and pass it on."

**Place Cards.**—At that all-day meeting of your auxiliary, or at a Presbyterian lunch, use cards somewhat as above; or use pictures cut from THE SURVEY, pasted on colored cardboard, with a description of same pasted on the back; and just after the blessing is asked call for two quiet minutes in which to read these, and pass on to neighbor next to thee.

**Plates.**—Doesn't sound literary, does it? But wait. When you have "afternoon tea" at your meetings, use paper plates on which you have pasted pictures from different mission fields, with a few facts in print. And be sure to add this legend, "More on this subject at the literature table. Come and see."

**Flowers.**—Especially on your Japanese day. Make chrysanthemums, many and then more, and decorate with these. As your members are leaving give each one a flower with the request that she "search it" when she gets home. In the stem or in the flower you have concealed one of your liveliest leaflets.

**Fans.**—That warm afternoon when you put around those fans, did you think to paste some big fact on to each fan? It will be sure to receive attention.

**In Hymn Books.**—That very choice bit of literature which makes you cry in your

soul, "Oh, men and women, read it," put this all through the church in the hymn books, with an alluring corner visible, and the margin bearing the words, "Take this home." (This plan, of course, only with your pastor's consent.)

**Missionary Post Cards.**—Get these from the Nashville committee (10 cents for twelve), and send out notices on them, or messages to absent and shut-in members. They carry helpful education in print and picture.

**Sunday School Messengers.**—Give to every pupil in your Primary or Junior Department a readable leaflet, and start the spirit of contest as to who can report the most readers on the following Sunday.

**Literature Boxes.**—Make them just as artistic as possible. A flat box about 5x8 inches is good. Put in this pictures neatly mounted, a few leaflets, including one missionary play; a real letter from a real missionary, if available, and colored missionary post-cards. Have as many as you have circles in your auxiliary; give each circle one, and have them report number of readers.

**On Churchless Sundays.**—If such sad things exist in your field, send into each home before Sunday an attractive assortment of your literature, marked "Your Sunday Reading." And be sure to remember "Big Bear," "Middle-size Bear" and "Little Wee Bear." Mark this package, or big business envelope, "Please return this the first Sunday church is open."

**Ten Silent Minutes.**—Right in the middle of your program arranged for your whole auxiliary, have this announcement made: "Now we will have ten minutes of quiet, while you read the leaflets which the Secretary of Literature will give you." Select these most carefully and prayerfully. If at the end of ten minutes some readers have not finished, arrange for them to take reading matter home.

(Taken from suggestions appearing weekly in the Presbyterian of the South.—By C. L. C.)

# AMERICA - A FIELD - A FORCE

## HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR,  
HURT BUILDING, ATLANTA, GA.

MISS ELEANORA A. BERRY, LITERARY EDITOR

### *Our September Topic: Evangelism; City Missions*

MISSION STUDY, 1919.

THE growth of Mission Study in the Church is paralleled only by its increase of interest in missions, which in turn is one explanation of the large increase in contributions to all the benevolences. The Stewardship Campaign is undoubtedly a partial explanation of this development of our benevolences, but is itself largely the result of missionary education. Nothing pays better than the dissemination of missionary information.

The vacation season and summer conferences are ended. The fall campaign always begins with the Mission Study period for Home Missions, which reaches from October 1st to Home Mission Week, the last of November. September should be utilized by missionary societies and class leaders for selecting text books, making plans and organizing classes. Everything should be in readiness so as to lose no precious time in beginning promptly the class not later than October 1st.

Several of the most wide-awake among our leadership in Mission Study have suggested a widespread and earnest effort to enlist the men this season in these studies. The text books selected lend themselves admirably to this suggestion. Why not have each missionary society at its first meeting appoint committees or individuals to invite the men to join with their class in discussing problems of the times as treated in the text books. It would perhaps be the most interesting and profitable study ever conducted.

In order to allow latitude of choice and encourage class preferences, two Mission Study books are commended as alternates, and may be ordered from the Presbyterian Committee of Publication.

1. *Christianizing Christendom*, by Dr. S. L. Morris, Secretary of Home Missions, and author of "At Our Own Door" and "The Task That Challenges." The purpose and character of this study book may be judged by the following quotation from its foreword:

"Hitherto the Church and friends of missions have been called to exercise thought upon the needy peoples—Chinese, Japanese, Indians or mountaineers. The new treatise, 'Christianizing Christendom,' invites introspection—inquiry into its own spiritual life. Attention is directed not to peoples, but principles; not to products, but problems. The study is subjective, not objective.

"Inviting thought and co-operation in behalf of a quickened spiritual life of the Church does not imply that its religious status is better or worse than the past, but raises the question whether it is adequate. The New Era confronts with its marvelous possibilities. Should it be made the occasion for re-examination of the fundamentals of Christianity, not in creed, but in life—lifting the standard higher in confession of non-attainment."

The subjects treated are: Christianity and Christendom, Christianity and Co-operation, Christianity and the World War, Christianity and the Crisis, Christianity and Unity, Christianity and Overchurching, Christianity and Race Problems, Christianity and the New Era.

The ablest writers in the Church have given this book unstinted commendation, and it will undoubtedly awaken thought and discussion, whether the reader will always agree with the author or not.

2. *In Black and White*, by Mrs. J. D. Hammond, a gifted Southern woman, wife

of a well-known Methodist clergyman. This book is devoted entirely to the discussion of the negro problem—educational, sociological and religious. It is one of the burning questions of the day, and is discussed by its talented author in a most human and sympathetic manner.

Organize classes. Order books and helps. Get busy at once. Plan to make this the greatest period of Mission Study in our his-

tory. The harvest will be commensurate with the sowing.

*"Called to the Colors."* by Martha Van Marter, the Junior Home Mission book of the year, is charming. In your plans be sure to include a class of Juniors, using this little story of the various "orders" given our young people in the war against sin and ignorance in America.

## DID IT EVER STRIKE YOU—

**T**HAT there are more than 23,000,000 professing Christians of the evangelical faiths in the United States, whose combined influence, concentrated on a single purpose, would be practically irresistible? That if these 23,000,000 Christians, or even half of their number, were loyal to their profession of faith and sincerely desirous of advancing Christ's kingdom on earth, they could become the mightiest agency for the inbringing of souls that the world has ever known?

That while the tasks before Christianity today are great and urgent, there is not one of them impossible of accomplishment, if the Christians of America believed what they profess and carried into the Master's service the same zeal, energy and confidence they show in their everyday business?

That every one of the 23,000,000 Christians who prays, "Thy kingdom come," has a direct individual responsibility to do all that lies within his or her power for the spiritual, moral and material welfare of our fellow-beings?

Now is the greatest, the most urgent time for service that God's people have ever known. No one should idle away these precious days. Break down all the barriers of selfishness and sloth. Link yourself with other Christians in a chain for earnest, organized effort. No matter how small your influence, how obscure your station, or how slender your means, you can help to make the world a better place to live in by bringing the Christ spirit into it.—Christian Herald.

## A CAMPAIGN OF CHURCH-WIDE EVANGELISM.

REV. R. F. KIRKPATRICK.

**T**HERE was never a time in the history of the world when there was more urgent need for the gospel of Christ than now. The nations have turned from the desperate conflict of the great war to the more difficult and more complex task of rebuilding the world, and no thoughtful Christian can fail to be impressed that the

only constructive force that is sufficient for the vast undertaking is the Christian religion. There is therefore a weighty responsibility resting upon the Church to do her utmost to diffuse the gospel in world's life.

Confronted by this responsibility, and acting under the instructions of the General



Assembly, the Executive Committee of Home Missions, through its Department of Evangelism, is earnestly seeking to develop the evangelistic effort of our Church to the highest state of efficiency. Six splendid evangelists have been secured, and are now engaged in holding meetings throughout the bounds of the Assembly with very gratifying results.

In addition to these more than eighty of our leading pastors have enlisted as "volunteers" to hold one or more meetings each year, and the Department of Evangelism is in a position to offer to assist any church that may desire it in securing the services of a suitable minister to hold an evangelistic meeting.

The Department desires now to enlist every one of our churches in a definite, aggressive effort to reach the unsaved for whom they are immediately responsible. Each one of our Presbyteries will be asked to hold a conference upon this subject this fall, and give its endorsement to an intensive campaign of Presbyterian evangelism. They will be asked to appoint a strong committee on evangelism, if one does not already exist, whose duty it shall be to formulate plans for this campaign, and secure as far as possible the co-operation of all the churches within their bounds.

As a vital part of this campaign, the effort should be made to secure the forming within each congregation of Prayer Bands, composed of two or more persons, who shall gather at least once each week to pray that the passion for souls might take hold of the church more strongly, and that the unsaved would come to Christ.

Each church should be encouraged also to make a survey of its own community to

ascertain the names of those for whose salvation it has a special responsibility by reason of some existing tie, and then to organize its forces with a view to reaching those unsaved personally, arranging perhaps for this intensive effort to culminate in an evangelistic meeting.

The Department of Evangelism would not undertake to determine for the individual Presbyteries the details of such a campaign, preferring to leave these to their judgment, but surely it has a right to hope that every church, as well as every Presbytery, will commit itself heartily to this Church-wide effort to win men. Our Church has made an enviable record for herself, having led all the churches during the year ending March 31, 1918, in the matter of conversions, but in these days of the world's deep need we must press on to greater achievements.

Speaking of the Church's responsibility Mr. William T. Ellis says: "She must be the means of divinely vitalizing the roots of society. Only a converted world can be a safe world. The new mind among men that is to fulfil all our dreams must be the mind that is in Christ Jesus. Only supernatural power can affect the tremendous changes which simply must come to pass in the world's fairer tomorrow.

"Never since her Lord bequeathed to her the carrying on of His work has the Church faced such a test and opportunity and task as now confront her. She has great obligations in the way of internal administrative reorganization, but all of these are but incidental to the primary business of an unprecedented spiritual 'drive,' to introduce all mankind, at home and abroad, to the Saviour whose Spirit makes all of life new."

## THE PASTOR HIS OWN EVANGELIST.

REV. J. L. MAUZE, D. D.

THE Church is coming increasingly to the conviction that the work of evangelism must be assumed by pastors. The crying need of the hour is emphasizing the call of Christ to every pastor to become the divinely appointed evangelist of his own congregation.

Important as the other varied activities of a minister may be, his first duty is the saving of souls. Before he can polish the living stones and build them into the spiritual temple of the Lord, he must first cut the marble blocks out of the quarries of the world. He must bring forth before he can bring up. He must disciple before he can discipline.

There are, in my judgment, some very

serious objections to the pastor leaving the work of evangelism undone till a professional evangelist arrives to do it.

In the first place, it is often fatal to awakened souls to thus delay. Every faithful pastor discerns from time to time evidences of the Spirit's convicting presence in the midst of his flock. If he be a workman that needeth not to be ashamed, he will take advantage of such providential indications for which all his preaching and praying have been designed by pressing upon all such the urgency of an immediate decision for Christ. The professional evangelists are comparatively few. To postpone action till one of them can be secured often has meant that the psychological moment

passed, the Spirit withdrew and an immortal soul that might have been saved was lost.

Again, to wait for the professional evangelist entails a sore loss to the pastor himself, in that he thereby shuts himself out from the most glorious and Christ-like labor in human life, from the most intimate and intense sympathy with the passion and death of Christ, and from the rapturous joy of heaven over one sinner that repenteth. The pastor should not suffer himself to feel the necessity of having somebody else to help him make his ministry a success. The pastor ought to reap the grain grown from his own sowing. He should "magnify his office" in his own and his people's eyes by stirring up the gift of an evangelist which is in him. He should not be content to be only a step-mother to children born of other men's anguish. There are certain affinities prevailing between converts and the one who is instrumental in their salvation that cannot exist between others. I know of no bond more tender, or union more enduring, in this world than that between the evangelistic pastor and the souls he has brought into the kingdom.

Moreover, should the conditions arise making it wise to call in an evangelist to

aid in a special effort, the success of his labors will be, under God, determined chiefly by the faithful evangelistic ministry of the pastor preceding the meetings. The special effort should come as a climax of the pastor's long and earnest labors as an evangelistic pastor.

Every pastor must decide whether his regular church services shall be a spiritual incubator or an ecclesiastical refrigerator. It is a great mistake to suppose that the evangelistic pulpit cannot be both dignified and efficient. Our Lord was the truest gentleman the world ever knew, and he used the stated services of the synagogue to have men "stand up" or "stretch forth the hand." Are we too refined in our tastes to walk in his footsteps?

God will honor the earnest efforts of any pastor in this supreme work of saving souls. He is without partiality in this matter. If we want the evangelistic power we can have it. The gift is little other than a thorough-going consecration to the work. The gift can be cultivated if only we will to have it. The ministry of our Church abounds in undiscovered and undeveloped powers of pastoral evangelism. Pastor, do thou the work of an evangelist.

Huntington, W. Va.

## THE STARLESS CROWN.

Dan. 12:3.

REV. J. ERNEST THACKER, D. D.

*(God expects every Christian to be a soul-winner. To each child of His He saith: "Son, go work today in my vineyard." "Let him that heareth say come." "He that winneth souls is wise." "They that turn many to righteousness shall shine as the stars for ever and ever." The greatest need of our Church is that every member shall be a personal worker, a soul-winner. This poem on the "Starless Crown" I have found somewhere. I do not know who wrote it, but I believe it will be an inspiration to any Christian to read it, and so I attach it herewith.)*

Wearied and worn with earthly cares, I  
yielded to repose,  
And soon before my raptured sight a glorious vision rose:  
I thought, while slumbering on my couch,  
in midnight's solemn gloom,  
I heard an angel's silvery voice, and radiance filled my room.

A gentle touch awakened me, a gentle whisper said:  
"Arise, O sleeper, follow me," and through the air we fled.  
We left the earth, so far away, that like a speck it seemed,  
And heavenly glory, calm and pure, across our pathway streamed.

Still on we went; my soul was wrapt in ecstasy;  
I wondered what the end would be, what next would meet mine eye.  
I know not how we journeyed through the pathless fields of light,  
When suddenly a change was wrought, and I was robed in white.

We stood before a city's wall, most glorious to behold;  
We passed through gates of glistening pearl, o'er streets of purest gold;  
It needed not the sun by day, the silver moon by night,  
The glory of the Lord was there, the Lamb himself its light.

Bright angels paced the shining streets,  
sweet music filled the air,  
And white-robed saints with glittering  
crowns, from every clime were there;  
And some that I had loved on earth stood  
with them round the throne;  
"All worthy is the Lamb," they sang; "the  
glory his alone."

But fairer far than all besides, I saw my  
Saviour's face;  
And as I gazed, he smiled on me with won-  
drous love and grace.  
Lowly I bowed before his throne, o'erjoyed  
that I at last  
Had gained the object of my hopes, that  
earth at length was past.

And then, in solemn tones, he said: "Where  
is the diadem  
That cught to sparkle on thy brow--adorned  
with many a gem?  
I know thou hast believed on me, and life  
through me is thine;  
But where are all those radiant stars that  
in thy crown should shine?"

"Yonder thou seest a glorious throng, and  
stars on every brow,  
For every soul they led to me they wear a  
jewel now.  
And such *thy* bright reward had been, if  
such had been thy deed,  
If thou hadst sought some wandering feet  
in paths of peace to lead.

"Thou wert not called that thou shouldst  
tread the way of life alone,  
But that the clear and shining light which  
round thy footsteps shone  
Should guide some other weary feet to my  
bright home of rest,  
And thus in blessing those around, thou  
hadst thyself been blest."

\* \* \* \* \*

The vision faded from my sight, the voice no  
longer spake,  
A spell seemed brooding o'er my soul,  
which long I feared to break;  
And when at last I gazed around in morn-  
ing's glimmering light,  
My spirit felt o'erwhelmed beneath that vis-  
ion's awful night.

I rose and wept with chastened joy that yet  
I dwelt below;  
That yet another hour was mine, my faith  
by works to show;  
That yet some sinner I might tell of Jesus'  
dying love,  
And help some weary soul to seek a happy  
home above.

And now, while on the earth I stay, my  
motto this shall be:  
"To live no longer to myself, but him who  
died for me."  
And graven on my inmost soul I'll wear  
this truth divine:  
"They that turn many to the Lord, bright  
as the stars shall shine."

## WOMEN AND EVANGELISM.

HALLIE P. WINSBOROUGH.

EVER since the hour when Mary Magda-  
lene bore to the disciples the news of  
the resurrection of her Lord, conse-  
crated women have been called of God to  
spread the glad tidings of a crucified and  
risen Lord. Faithful missionaries of the  
cross have carried the glad tidings to the  
remote peoples of the mountains, to the  
slums of great cities, to the black Ameri-  
cans of the South, to the red men of the  
West, while hundreds of women evangelists

are telling of God's wonderful love in far  
away lands, even to the ends of the earth.

But comparatively few of the millions of  
the women of America find their sphere of  
Christian work in either the Home or For-  
eign Mission fields. The vast majority of  
Christian women today are called of God to  
the establishment and conduct of Christian  
homes and the rearing of Christian families.  
Do these have opportunity to carry out the  
Great Commission? Truly, yes, in many





A Presbyterian Mission Sunday School at Dallas.

ways: as mothers, as wives, as neighbors and friends, as members of the church in their community, opportunities for witnessing for God are many and filled with rich possibilities.

One opportunity for assisting in the winning of souls that is open to very many women is often neglected, namely, intelligent, systematic and prayerful co-operation in the plans for evangelistic services in the local church. Here lie wonderful possibilities in soul-saving.

Our Assembly's Committee on Evangelism is planning a church-wide season of evangelistic meetings, beginning at once. The goal is a series of meetings in every church. No more vital move could be contemplated, and the women should lend every effort to assist in them. What can the women of a local church do to help in this work?

Help your own church to have these evangelistic meetings this winter. Ask your pastor if he is preparing for them, and urge him to do so. Offer to help in every way possible. If you are without a pastor, see the elders of the church, tell them the needs, and write to Rev. R. F. Kirkpatrick, Gordon Street, Atlanta, Ga., asking him to correspond with a member of your session as to securing a possible evangelist. Do not cease praying, have an evangelist season this winter.

When the service is assured, confer with your pastor and secure his co-operation in the following plans:

1. Just as soon as you are assured of the meetings, begin to organize Prayer Bands

or groups among the members, to pray very definitely for the services, that many souls may be saved. These groups may each select a certain hour in the day when they will be in prayer for this cause. Six weeks before the meetings begin, start cottage or neighborhood prayer meetings, holding two or three each week at a different home with a definite leader. Make them real *prayer meetings*. Have the whole church saturated with the spirit of earnest prayer. Continue this through the meetings, if possible.

2. Urge the making by all Christians, of home-made prayer lists which shall contain the names of those whom we desire to see saved. Do not confine these lists to your own immediate friends and loved ones, but single out from among your neighbors and fellow townsmen those who do not know Christ as their Saviour and pray for them daily.

3. Have a training class in Personal Work led by your pastor or some other competent leader. Have in the class only those men and women who expect to become practical personal workers at the approaching meeting. If you have no pastor, some godly women may take charge of this class. Let the class be much in prayer during the training.

4. Advertise the meeting in every possible way. Supply your local papers with interesting material from week to week concerning the meeting, facts about your evangelist, other meetings he has held, brief and readable articles about great revivals of the past, and the needs of your place and time. Ex-

tend many personal invitations to the meetings. If you have a Woman's Auxiliary in your church, the Executive Board may place the organization at the service of the pastor and have the circles systematically promote the Prayer Bands and the seeing that invitations are extended to all. Printed bulletins handed from house to house often prove effective.

5. Help in the music. If a singer comes with the evangelist, consult him as to how you can most effectively assist him. If he wishes a chorus, help him secure singers, and, if necessary, divide them in sections so that groups may take turns in the singing and thus not drag and grow weary as the meeting nears its close.

6. Organize your personal workers carefully. See that every section of the church has its workers who, as soon as the time arrives, are ready to go quietly to their

division, speaking to those to whom the spirit leads them. Next to the message of the evangelist and the Prayer Bands, this is the most vital part of the meeting, and many souls may fail to make the final decisions, over which they are hesitating, if this part of the work is not effectively done.

7. Care for the young Christians and put them to work. Expression in service is the natural outgrowth of the deep impression their souls have received, and their spiritual life shrink and grow weak and useless unless they develop them by service. Find something *worth while* for them to do at once in helping somebody else, and they will grow into strong and sturdy Christians.

A big task? Yes, but how *worth while*! The Master will give you souls for your hire and you will be entering into rich, blessed partnership with Christ in saving the world.

*St. Louis, Mo.*

## THE CALL OF THE TIMES TO EVANGELISTIC EFFORT.

REV. TRIGG A. M. THOMAS, D. D.

THE world has never experienced times like the present. The history of the past few years, and that which is now being made, has no parallel. God has always been and always will be equal to and sufficient for the times, "for of him, and through him, and to him are all things." Romans 11:36. God has always called into action men and movements sufficient to meet the needs of their times.

The present time presents unusual need and opportunity for evangelistic effort. The call is certain and clear, and it must be heard and answered by somebody.

On God's side, the call to evangelistic effort comes from the Bible and the Holy Spirit and providential opportunities; and this method of communication reaches far back toward the beginning of time.

On man's side, the call to evangelistic effort comes through individuals and communities, but mainly through the Church, and this method reaches back to the time when God first put His peculiar people to work on earth.

1. *The times call for safe, sane and successful evangelistic effort in the Church.* In many churches and communities we find prejudice and opposition to evangelistic effort, freely expressed by some people, and even by ministers. The principal cause for this opposition and prejudice is what we call unsafe, insane and unsuccessful evangelistic effort.

All people make mistakes, and, of course, the mistakes of the evangelists are to be deplored, but no one should be silenced or

put to death because he makes mistakes, not even the poor evangelist. Nor should the Church and the cause of Christ suffer for lack of evangelistic effort because of the mistakes of the evangelist and the attitude of the pastor and individuals. The effort must be made; the times call for it, the Church at large expects it, and God demands it.

Of course the devil is opposed to any evangelistic effort which God approves. I am inclined to think that his Satanic Majesty is the author of the wornout phrase, "sensational and clap-trap methods," so often applied to certain evangelists and sometimes to evangelists in general. There is a safe, sane and successful way to do evangelistic work and get results; and people should not sit in judgment on the evangelist and his methods, when God has honored him in his work, according to John 15:8.

2. *The times call for evangelistic effort among the soldiers.* No such opportunity to reach men for Christ and the Church has ever been known as that offered among the soldiers in our own country and in Europe.

The testimony from workers on all sides is that the soldiers gladly hear, believe, accept and live the gospel of Christ. They need it and want it, and the Church must give it to them. People are lost and on the broad road to eternal ruin, and the peculiar conditions of the times call for unusual evangelistic effort.

3. *God and the times demand Scriptural Evangelism.* Those who preach and work



in answer to the call must be sound and clear on the inspiration of the Scriptures, the fact and sinfulness of sin, the divinity and atonement of Christ, and the awful condition and need of the world for salvation.

4. *The times call for unselfishness and consecration, liberal giving in service and money, and above all prayer, in this evangelistic effort.*

5. *The times call for a decided stand*

*against hurtful worldly amusements and Prodigal Son repentance.*

It is indeed good and refreshing to know and see how those charged by our General Assembly with promoting the Church's evangelistic work have caught the vision of the times and are ready to answer the call and supply the need in the field of evangelism.

Kansas City, Mo.

## A USEFUL FORM OF CITY MISSION WORK.

REV. I. C. H. CHAMPNEY, D. D.

THE Presbyterian Parochial School, conducted by my wife and myself, closed June 5th. On Sunday, June 1st, the annual sermon was preached by Rev. William Marshall. Thursday night, June 5th, at the annual concert, the church could not seat the people. Every possible space was taken, and many were turned away.

The year has been one of interest and progress. Although greatly hindered by the "flu," we have done well. We have enrolled for the year two hundred and forty pupils, some of them from the country, and we have been able to reach many homes. Through the kindness of some of our white friends we were able to resume our sewing class, and the children have done well in this department, as well as in the other branches of work. These simple lessons are carried into the homes by the children, and thus the home life is improved. The children are given many practical lessons which render them more self-reliant. One young

girl, an orphan, works part of the day and comes to school a part of the day. One morning the cook failed to come, in the home where she was employed, and because of her training she was able to go into the kitchen and serve to the entire satisfaction of her employers. We could mention many such instances in this connection.

The Bible, the Catechism, and hymns are taught, along with the regular text-books. These things, entering into their lives early, will remain through life. We get a large number of these children into our Sunday school and the church. In fact, the results of our school are manifold and many-sided.

We sadly need a larger building and an organ. We must also put a new roof on the church, where we preach and teach. Our little church is doing well. We went over the top for Benevolences last year, and we mean to go over the top this year.

The Parochial School, along with the church, is the Presbyterian Church among



Hammock-making at the Daily Vacation Bible School, Louisville.



my people here in Montgomery. The Catholic Church has here a \$20,000 building for church and school purposes for the colored people. They are planting such schools all over the State. The Lutheran Church is doing the same thing. They are not worrying about the old people, but they are after the young.

Mrs. Champney and I are making a sacrifice in trying to run the school. Then when

we consider the need of the people and the good that can be done in this way, we go on. These children will soon be men and women, serving in homes. Christian religion will add to their efficiency. And if we had more colored Presbyterians in every community, we would have less friction between the two races. Help us to train them.

*Montgomery, Ala.*

## EVANGELISM IN OKLAHOMA AND ARKANSAS.

REV. R. A. BROWN,

*Regional Evangelist for Arkansas and Oklahoma.*

IT would seem rather premature for me to write upon this great subject, with the limited experience I have had in this new field of service. The problem reduces itself to the gigantic task of reaching the sixty-six per cent. of the population of Arkansas and eighty-two per cent. in Oklahoma now unchurched, and the part evangelism will play in meeting this crying need.

The kingdom of God has made progress out here, but the growth in wealth and citizenship has been so very rapid that the limited forces in the Church have not been able to keep pace with the material developments. To meet other great problems we have done much team-work, and we found that it was very successful, but we need the Master's comment, "For the children of this world are in their generation wiser than the children of light," to stimulate us to do greater things in the Christ way.

When our Saviour appointed the seventy to go and preach, he sent them two and two, for some wise purpose. There is indeed a very strong presumption that in the two he filled the twofold office of pastor and evangelist. The pastor may be a good evangelist, or evangelist a good pastor, but he can't do his best work trying to do both at the same time. When Paul spoke of the co-ordinated work that he and Apollos had done, he said, "We are laborers together with God." This team-work increases the efficiency of the churches' work, in that it gives the faithful pastor time for personal work during the time of special effort. The scientific planter does not lessen his honors when he sows a crop beyond his ability to reap without aid. It does seem to me that

the church that overlooks its special period of grace falls short of its possible growth.

This western country demands big things, and the more extensive our campaign the greater the service we shall be able to render the Church. I would not be critical if I were to say that I have found a broad-gauge country and one that is ready to listen when something worth while is presented. To reach such noble folks the Church must, in the best team-work we can muster up, magnify God and His infinite plan for world redemption. The Church must think big thoughts and present religious truth that is conspicuous in its super-human element and unlimited in its spiritual resources. Paul said, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Anything short of a divine Messiah, inspired Word and the regenerative power of the Holy Spirit will not meet the broad-minded thinker out here. All things are possible with God, but a religion circumscribed in its power to save and in its breadth of thought will not measure up to their enlarged conception of things, due to the large scale on which they do things.

If I can read the signs of the time, the field is now ripe for a great harvest, and a challenge comes to the Church, and if we don't enter there will be an irreparable loss to the Church and the kingdom of God.

May we as pastor and evangelist labor together with God and do our bit to help reach the hundreds of thousands out of the kingdom.

*Fort Smith, Ark.*

"The monthly visit of the Missionary Survey in my home is a Godsend, as a supply of information with which I can help hold the missionary interest of my household."—*A Presbyterian Mother.*

## CITY EVANGELISM.

REV. WILLIAM CROWE, D. D.

THESE two words suggest a field and a method—the American city. From a moral viewpoint, this offers today its greatest need and greatest opportunity. Within the last six months the drift has been more than ever urban. Every city in the United States is congested. Tens of thousands of young men who before the enlistment were satisfied in quieter fields have answered the appeal of noise and glamor and have gone trooping to the centers of population. The already vexing problem of the city has thereby been increased.

To save America, save the city, with its disturbed conditions, its entrenched evil, its limited moral horizon. What a task is there!

There is where evangelism enters. Evangelism is the recognized method of reaching the world with the gospel. All churches that are not bound by sacramentarianism adhere to this method. It is the way approved by God. History has justified it.

Here is the trouble:

1. Zeal for evangelism has been lost in the multiplied activities of the modern church. We have been busy about too many things. A generation ago the minister was a preacher. Now he is a secretary-manager of a large organization. Instead of evangelism being the outstanding business of the Church, it is either ignored or is listed in a long schedule of interests of more or less importance. Matters social, economic and political; matters that relate to the organization and to the community, *pro bono publico*; all have combined to limit the horizon and deaden the spiritual nerve. Dr. Patton, speaking to the students of Princeton Seminary at the one hundredth anniversary celebration, said, "If you go out with the feeling that you are simply representing the moral aspect of society, that your great work is to engage in the development of social morality, that your object is to be considered authorities on civic righteous-

## THE GREATEST CITY

*The city of greatest growth in the future will be that city which gets the largest number of people to acknowledge the superior quality of its human background.—Bulletin Board of Trade, Madison, Wis.*

John the Baptist, the apostles, the reformers of the sixteenth century, and a host of others have proven its efficacy.

Evangelism means the proclamation of the kingdom. In response to the message, millions have been added unto the Church or such as were being saved. Yet today, at the time of greatest opportunity, evangelism appears to be a spent force. Is it true that our beloved Presbyterian Church has lost the genius for spreading the gospel? A survey of the returns of the year just past would indicate that it is. Three thousand churches of our Assembly, many of them great in numbers and equipment, supported by two thousand years of Christian experience, report that the aggregate result of the year's labor was the conversion of about five times as many people as were converted in one little church in Jerusalem in one day. And that little Jerusalem church had no Sunday school. The need in 1919 was just as great as in the year 33, and the opportunities immensely greater.

There must be a cause for this delinquency. There is, and it does not require the service of a bureau of investigation to find it.

ness; if your ranying cry be the uplift of society, which means, in its last analysis, simply more luxury for the poor and more self-denial for the rich; then let me tell you that you have misunderstood the real meaning of your work. You are to bring a message of hope from another world to dying men. You are called to deal with a set of emigrants who are setting sail for another shore. Your work is not so much to furnish them luxuries on the voyage as to put into their hands a passport that will be useful to them when they land."

2. Real evangelism is discredited by the cheap and trashy methods used in some quarters. Certain so-called evangelists stoop to ways so far from the spirit of the apostles that the whole Church is injured thereby. The gospel has always made its appeal to the brains of men. The Reformation began in the institutions of learning. Paul was a scholar, as were Huss and Savonarola and Wycliffe and Luther and Calvin and their fellows. Today, however, there seems to be an impression that the preaching to vast crowds must be a mixture of sentiment and buffoonery. People who think stay at home and conclude that the whole Church of Jesus

Christ has no message for those who believe in dignity and reason. As Presbyterians we believe in decency and order in all things; and yet our own Church has been, unjustly it is true, placed in the catalogue with other bodies that advertise their irreverent doings in the newspapers. What is needed today is a return to the old ways that were marked by mental and spiritual power. When that is done, and when we seek an awakening of evangelistic zeal, the cities

will be reached, the Church will be blessed, and the kingdom will be set forward.

City evangelism has its difficulties. But there is no problem connected with the cause of our Lord that has not a solution. If the ministers of our cities would get together with an honest facing of the situation, one thing is sure—our record would be improved.

*Memphis, Tenn.*



In the yard at the Chinese Mission,  
New Orleans.

## THE CHURCH AND THE LABOR PROBLEM.

REV. J. S. FOSTER, D. D

**I**N this era of unrest and reconstruction in industrial circles the question is asked, What may the Church contribute toward a wise and equitable solution of what is commonly called the labor problem. This problem is the most momentous of all the industrial questions that engage the attention of society. This conviction is yielded by a survey of the field of experience and a study of the heart of the situation itself.

This problem will never have a solution in the sense of being relieved of its ever-recurring menacing features. Each succeeding generation will have its labor problems because it will have its human relationships. Those who expect the decision of some court of justice or the deliverance of some ecclesiastical organization or the act of some powerful corporation to bring to an end all disagreements between men respecting their rights and privileges have not sensed the situation. A sane thinker has well said, "In this whole effort at social readjustment it is to be remembered that neither political nor industrial organization can be pushed far ahead, if they can be pushed ahead at all, of the intellectual and moral advance. External changes of condition and organization, unaccompanied by inner spiritual changes of disposition and social efficiency will avail nothing lasting."

In her corporate capacity the Church should not be a disputant or a partisan labor. Her function is not the arbitrament amid the contending parties of capital and of the questions which divide them. She is not an umpire passing judgment upon the movements of each. "The Church was not instituted to fight the battle of the capitalist against the wage-earner, or the battle of the trades-union against any employers' association or citizens' alliance—she was instituted to fight the battles of the Lord, whose purposes are higher and vaster every way."

It being true that all economic and industrial questions receive satisfactory adjustment in proportion to the recognition and honoring of moral values, there are two incontestable conclusions which should not be overlooked. The first is that the growing spirit of equity and justice and brotherhood which finds expression in better industrial methods and in the prevalence of a more considerate spirit infused into all those activities which yield us bread, is the fruit of the labors of the Church through its honoring of spiritual values, by which method a social habit of mind has been created and a stock of responsible and healthy character molded, all leading to the recovering of society from the abuses which have fas-





Kindergartners from the Fraser St. Mission, Atlanta.

tened themselves upon it. Now the Church may wisely go further without sacrificing her distinctively spiritual mission or subordinating it to a social program. Her business is to lead souls to Christ for personal salvation that the Master may employ saved, spiritually growing men in furthering his will among other men. We are saved for the glory of God, saved to serve, saved to labor with God, who is now and always will be a worker for man. Woodrow Wilson finely phrased it when he said, "If men cannot help their fellow men through their own salvation, I do not see that it is important that they themselves be saved, because they reduce Christianity by that means to the essence of selfishness, and anything that is touched with selfishness is far removed from the spirit of Christianity." In this spiritual development of her membership the Church has opportunity to specifically stress many truths which men are ignoring or whose validity they are denying, truths which would minister not to the violent overthrow of the institutions of society, to riots and other phases of disorder, but to the laying of a foundation in morals for a just fulfilment of all obligations between man and man.

The point I am seeking to emphasize is

that a wider leadership is open to the Church if she will preach not alone the fundamentals of the faith: these she must preach, these are first, vital, essential: her mission is to preach them. But having presented these first, to go further and show to spiritually minded men who are slow to think along spiritual lines the bearing of these truths upon their daily experiences, that being thus educated they may go out to become the world's moral instructors. The Church is short of her mission when she preaches to unsaved men mere moral principles. The Church is not short of her mission when she unfolds the bearing of moral truths in the lives of regenerated men that they may know how their religion, their allegiance to Christ, is to control their daily experience. The absence of her rightful contribution along these lines leaves men to grope in the darkness of the unenlightenment of the Bolshevikist, the professional agitator and the misguided enthusiast.

*What are some of these truths?*

First among them is the moral character of labor itself. It is not a menial or a degrading task. It was not imposed as a curse. God is the world's greatest laborer. He blesses it through His work. Hence the idler is an offense to God and man. God's economy is that a consumer must be a producer. A difference in gifts is a call to a difference in tasks that out of the diversity in operation all legitimate demands of society may be supplied. One may not lightly turn therefore from the fulfilment of his mission to the welfare of all. Neither may he be slovenly and fail to return adequate service for the compensation given. A broad field of usefulness through wise leadership lies before the minister as he expounds this and kindred themes for the educating of his people in estimating the place and dignity of all kinds of labor. The right of man to labor, the duty of man through brain and brawn to add something to the world's progress, the right of adequate compensation in money paid or toil rendered, the criminality of needlessly or unrighteously throwing the industrial organism into confusion—that organism being the Lord's method of enriching character and co-laboring with him for the welfare of his rational creatures—these are some of the moral principles which the world must love and live if its thought is to harmonize with the thought of God, in its relation to the man who expends money for labor and the man who exchanges labor for money. It may be easily shown that all these principles spring from the relation of man to God, and being the expression of man's devotion to God in the world's work, our people may assist in the wise solution of all labor questions by



### AT A SUMMER RESORT.

Yes, it is beautiful; this peaceful scene  
Of shimmering lake, deep in the pinewoods  
    green,  
With happy, brown-kneed children, youth  
    and maid,  
And elder folk in summer white arrayed,  
At tennis, golf, and boating—all at play,  
Wherewith they while these golden hours  
    away.

And yet—and yet—I wish I could not see,  
Back in the city's heat and misery,  
Those patient men who toil in shop and  
    mill,  
Their work-worn wives, their children wan  
    and still,  
Wasting their lives in cruel sacrifice  
To give these idle ones this paradise!

—Brand Whitlock, in *The American Magazine*.

having their minds and hearts educated in the moral and spiritual significance of these relationships.

Other truths in need of clear exposition are those relating to a proper conception of personal service. The mind of some is clouded with error, and it is leading them into undesirable conditions. The mission of the Church is not fundamentally social, but evangelistic. She is to seek lost men for God that they may be saved through the crucified Saviour who vicariously died for them. But saved men have social relationships which unite them to all the world's thought and labor, and the Church may wisely exert a salutary influence upon the questions which concern men by so educating the Christian conscience and enlightening the Christian mind as to lead Christian people to feel that their fellowship with Christ relates them to all that is related to men, that it obligates them "in the world where men sometimes pray and trust and adore, but where they also struggle and wrestle together from hard necessity in

gaining a livelihood; where they are afflicted with greed and selfishness and much injustice; where they love and marry and rear families; where they organize States, enact laws and write history; where they think and write, study and teach, organizing the common quest after knowledge into splendid institutions—this big, powerful, complex thing called "the world"—to sow the good seed of religion, to put it down under the surface that it may be made to grow for the glory of God and the welfare of man. The Church has no social program to present to her people, no labor program to present to her membership, no political policies to advocate before her adherents, but she has a "thus saith the Lord" for this policy, the ceaseless impressing upon her flock that they are to translate their religious convictions into the things of labor, of the State, of business, that their minds, their hearts, their consciences and their wills cannot rightly be withholden from the building of righteousness into all human interests. When all individuals are regen-

erated we shall have a regenerated society. As regenerated individuals freely and conscientiously carry their conceptions of duty into every relationship better conditions and better methods will prevail. Laboring men and capitalists, as they are usually desig-

nated, may well be urged to find the Christ proclaimed by the Church, to 'come and sit at Jesus' feet to be taught of him, that they may go out among men to incarnate Christ's will in thought and conduct.

*Anderson, S. C.*

## OUR SPICE BOX.

"To make the world safe for democracy." But what kind of a world is a safe world?

They could be the mightiest agency for soul-saving that the world has ever known? Who are "they"?

Exercise increases strength and promotes growth. This is true in animal life. Does the rule hold in any other sphere?

"For the children of this world are in their generation wiser than the children of light" in many ways, but what is one specific example?

A new and famous author for an old, old phrase. Who is he?

A "Lost and Found" ad, a "Wanted—Employment" ad, a "Help Wanted" ad—but it isn't the want ad column of a daily paper, but merely one article in our department this month.

One remedy for race friction. What is it and who recommends it?

One good way to kill a mission study class is . . . Are there others?

It wasn't a good story at all. Why not?

## SENIOR HOME MISSION PROGRAM FOR SEPTEMBER, 1919.

Prepared by Miss Eleanora Andrews Berry.

1. Hymn—Tell Me the Old, Old Story.
2. Some Early Evangelists and City Missionaries—Luke 10:1-16.
3. Prayer—For a revival of the spirit of evangelism, and a blessing upon the labors of our Church's evangelists among the Indians, Negroes and Mountaineers.
4. Roll Call.
5. Reading—The Starless Crown.
6. Special Evangelistic Effort—  
Why?  
How?—  
Church-wide  
Regional  
City  
Woman's Sphere
7. Reading—At a Summer Resort.
8. Making Good Americans.
9. Glimpses of Some City Missions.
10. Transaction of Business.
11. Prayer—For the special evangelists under the Home Mission Committee, that they may be the means of bringing

many souls into the kingdom, and that our Church may become more and more a soul-winning body of Christians.

12. Hymn—The Call of the Christ.

### NOTES:

The hymns are from Life and Service Hymns.

4. Answer by the name of one of our Home Mission Committee's evangelists, or by the name of a worker in one of our city missions. See Annual Report, Calendar of Prayer, and new leaflet on Evangelism. Write Literature Department, 1522 Hurt Building, Atlanta, Ga., for report and leaflet. Order Calendar from Presbyterian Committee of Publication, Box 1176, Richmond, Va., 15c.

6, 8. Articles in this issue.

9. The illustrations are from city missions aided by this Committee. From annual report and leaflets, tell something of each.

10. Plan for the Home Mission Campaign and the Mission Study Class.

**NO ARGUMENTS NECESSARY NOW!**—Prohibition won the Seattle strike, according to Mayor Hanson, the "Oligarch" of the city. He says:

"It saved Seattle more money than was lost when the State of Washington went dry. During the strike there was not an arrest for violence—not a piece of property destroyed. That's because whiskey is \$20 a quart—when you can get it."—*World Outlook.*





### A DANDELION STORY.

**W**OULD you believe that only one of this class of twenty-eight kindergartners had ever seen grass growing?

It was true, their brothers and sisters had seen grass when they went to the park

last year with teacher, but as yet these children were considered too young to go so far from home.

It was an Italian Sunday school and their homes were in the dirtiest section of the city. Dirt and smoke everywhere. Near



Kindergarten at Kansas City Italian Mission.

the mission was a great market-house. On Sunday, when the mission door was opened, the children would stop playing in the dirt of the streets and, without even the formality of washing hands, would rush into their room to hear some one play on the piano. The service was largely music and stories. Miss Linda, the teacher, had a splendid story ready; it was all about the joyous spring-time, for over-night millions of dandelions, like little stars, had dotted every lawn. The story had delighted her own church scholars that very morning. She started her story watching eagerly for the usual signs of pleasure, but no pleasure came over their faces. She told in her best way how the little flowers looked like golden stars and made everything so full of cheer, but no response. Turning to her superintendent, she said: "Oh! what is the matter with that story. You said this morning it was so fine!" The superinten-

dent knew the trouble. She had learned that to tell a story successfully it will be necessary to present familiar images. Ah! here it was, they did not know the flower; so, turning to the children, she said: "Was Miss Linda's story a good one?" "Ah, no!" came the answer. "How many of you ever saw dandelions?" Every hand was raised, and Miss Linda seemed to nod in triumph to her superintendent until the next question came, "Where did you see the dandelion?" Quickly came a chorus, "In the market." Poor children! No wonder they failed to see any beauty in the dandelions they were so accustomed to know as an article of food.

If your society helps to provide "fresh air excursions" or picnics for some of our city missions, they help these children to fill their minds with beautiful pictures of God's goodness and bounty.—*Leaves of Light*.

## BAD FAIRIES.

Of all the bad fairies who meddle with life,  
The worst are a mischievous elf and his  
wife.  
So whatever you're doing, beware of these  
two:  
They are "Haven't Much Time" and "I  
Guess It Will Do."

—St. Nicholas.

## JUNIOR HOME MISSION PROGRAM FOR SEPTEMBER, 1919.

Prepared by Miss Eleanora Andrews Berry.

1. Hymn—Line Up.
2. Prayer—For our evangelists who are seeking to bring people to Christ.
3. Scripture—Mark 10:13-16.
4. A little talk on Evangelism.
5. Stories of our City Missions.
6. Recitation—Bad Fairies.
7. A Dandelion Story.
8. Transaction of business.
9. Prayer—That all the children in our city missions may learn to know that Jesus loves them, and may grow up to be earnest Christians, telling others of his love.
10. Hymn—Jesus Loves Me.

### NOTES:

The hymns are from LIFE AND SERVICE HYMNS.

4. Explain that this is the task of the Church and that all other church work grows out of the fact that evangelism has been carried on. Show that evangelism is of many kinds and that even little children can be evangelists, leading others to Christ.

5. Order "Here and There Among Our Little Foreign Americans," from Literature Department, 1522 Hurt Building, Atlanta, Ga.

8. Plan for a Mission Study Class, using "Called to the Colors." Order it from Presbyterian Committee of Publication, Box 1176, Richmond, Va.

## SUNRISE CRADLES.

The queerest of cradles in all the wide  
world  
Is found on the back of a Japanese girl.  
Where held by a girdle, wrapped around  
and around,  
A dear little Japanese baby is found.

There sitting as happy as any young king,  
And rolling his head with her small body's  
swing;  
Or eating his taffy-on-stick, will he be  
Seen shaking his rattle in babyish glee.

When sleepy time comes with a wail or a  
cry,  
Then sister jumps up as she sings lullaby,  
And up and down, up and down, bobbing  
she goes,  
Till baby's eyes droop for a soft slumber's  
close.

And then though his sister returns to her  
play,  
His brown head still nodding in every  
which way,  
He sleeps just as sweetly all perched in the  
air  
As other small babies attended with care.

## LITTLE RED RIDING HOOD IN JAPAN.

MRS. C. DARBY FULTON.

**D**O you remember the story of Little Red Riding Hood? And of her surprised—"But, grandmother! What big eyes you've got! And, grandmother, what big ears you've got!" Our Little Red Riding Hood is a little girl of Okazaki, and she's saying in great surprise to the missionary: "But Sensei, what big eyes you've got! And what a great house you have! Six whole rooms! And what a big table you put your rice on! Why, at our house, we all sit on the floor around our table, but here you have to sit high up on these funny big chairs to eat your rice! And it takes seven of these chairs to go around your table! And look what queer things you are eating with your rice! You don't have any nice warm-water soup with raw egg dropped in it! You have no good old raw fish or seaweed, or even onion tops!"

The story of that "great house" is quite another tale—a tale of a one-time Japanese farm-house, all the walls made of mud, all the floors straw mats without solid boarding beneath, each room so small that if one put a dining-table in it there'd be no room for the people; and the whole house divided into two separate parts, a family having occupied each. A dirt alley-way marked the dividing line, and here one household did all its cooking, as the blackened walls and ceiling loudly assert. After a few minor improvements like boarding over this alley-way, knocking down its walls, removing other walls and so making two larger rooms out of four very small ones; with flooring put downstairs and ceilings and walls freshened; with windows cut across

the back of the house where there were none; with the addition of a kitchen, a bath-room, a servant's room, a new staircase and a yard—these few minor details have changed the old mud farm-house into a fairy palace.

What do we care that America says "Paint"? What do we care that the world has as yet beaten only a path to our Little Grey Home in the East? Have we not a beautiful Japanese garden behind that little home, with winding paths and miniature mountains and a lovely pine tree? And do we not hope for a road some day to our house on the hill? And have we not a splendid view from the south windows—the whole city spread out before us, the lovely green landscape beyond, then the river shining in the sun, and far away the blue hills and mountains!

But though our little Japanese guest finds many new strange things in the missionary's house that she cannot understand, she finds one new thing that she understands and loves immediately—namely, C. Darby Fulton, Jr., age five months. He speaks Japanese just as well as English and smiles immediately in response to either. Everybody finds his basket the most attractive spot in the house, and when he goes out for his afternoon airing there is always an interested group of children ready to make friends with the little foreign "Babee San." Their chatter is a queer mixture. "Why, the baby has on funny white clothes, everything white! He must be so cold without a padded kimono and warm padded quilts wrapped around him! Look at his carriage!



Why doesn't he wear a red cap? Look how pale he is! Why, he's almost white! And his eyes are blue! And he hasn't any hair! But watch him laugh!"

And with that same laugh the little for-

eign baby is winning friends every day among children and grown folks alike, and in this way already doing his part—and isn't it a big part?—in bringing glad tidings to the people in Okazaki.

## JUNIOR FOREIGN MISSION PROGRAM FOR SEPTEMBER, 1919.

Arranged by Miss Margaret McNeilly.

### TOPIC—JAPAN.

Song—The Light of the World is Jesus.  
Lord's Prayer in concert.

Scripture Reading—Matt. 5:14-16.

Prayer for the Kindergartens of Japan.

Minutes.

Roll Call—Answer with the name of a station in the Japan mission.

Business.

Collection Song.

Offering.

Recitation—

### JAPAN.

An island fair and far away,  
With cherry blossoms bright and gay,  
With mountain peaks in purple haze  
To fill with wonder and amaze,  
With bright kimonos fitting by  
Like many a gorgeous butterfly;  
Where children play the whole day through,  
Where skies are always very blue—  
This—in the thought of many a man—  
Is a picture fair of far Japan.

But under the cherries blooming trees  
Lie drunken men, fanned by the breeze.  
In spite of the girls' kimonos gay  
Sin is dragging their souls away.  
There are damp, dark alleys where the sun  
ne'er shines,

Where many a little one shivers and pines.  
Where numbers have no place to play,  
Through all the livelong, livelong day  
At the foot of the mountains grand and old  
There are many villages who've never been  
told

Of the love of the Saviour, who died for  
men,

Who gave his love without a yen.

And this is the sad and far Japan

That meets the missionary man.

O, children in a favored land,  
Come with all your mission band,  
With prayers and money and helping hand,  
And give your service to lost Japan.

M. McN.

Song—Selected.

Story—Little Red Riding Hood in Japan.

Incident—Sowing Beside All Waters.

Recitation—Sunrise Cradle.

Prayer for the Japan Mission.

Song—Jesus Loves the Children.

Close with the twenty-third Psalm in concert.

### SUGGESTIONS.

For the recitation Japan, two children, one representing fair Japan, the other sad Japan, should recite the verses, then let

them together recite the last verse. It would add to the recitation to have the children dressed as Japanese children.

For the recitation, "Sunrise Cradle," have a child dressed as a Japanese child, with a doll on her back; she could go through the motions mentioned in the recitation, making it more real.

The article, "Sowing Beside All Waters," will be found in the main body of the Foreign Mission section of the Survey.

Review the children on Japan. Pray earnestly for recruits.

### THE FINAL TEST.

Given a statement of a big task and immediately there are gasping heart failures:

"Wherewithal shall these great things be done?"

During war days we have learned that stubs in check books are as valuable findings in the correct diagnosis of a real heart condition as patriotic utterances. The loudest cheers, the most burning eloquence, the wildest waving of Stars and Stripes, even the giving of sons, did not secure the full seal of patriotism without Thrift Stamp and War Savings Stamp and Liberty Loan Investments.

# FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, BOX 158, NASHVILLE, TENN.

## MONTHLY TOPIC—JAPAN.

JAPAN'S part in the world war was a very important one, notwithstanding the fact that she was not called upon to make very great sacrifices either of life or treasure in the performance of it. She furnished munitions to Russia in the early part of the war without which the Russian armies would not have been able to resist the German attacks as long as they did. In selling these munitions certain people in Japan amassed great fortunes and the laboring people connected with the munition factories experienced a very large increase in their wages. The phenomenal increase in the cost of living, however, entailed great hardship on the masses of the people. Civil servants, school teachers, policemen, railway men and all professional men saw the value of their income reduced below the point where it could provide the necessities of life, and many of these found it necessary to take up some kind of business occupation to provide a living for their families.

The missions, of course, found it necessary to increase the pay of all natives in their employ and the Mission Boards were obliged to increase all missionary salaries. In this way the cost of the work in Japan was largely augmented and the inability of the Mission Boards to send out reinforcements was correspondingly increased. One single woman worker was all the reinforcement we were able to send to our mission during the year. At that rate it will be a long time before we overtake the responsibility which we assumed for the evangelization of certain territory in Japan many years ago.

Notwithstanding the slow progress of all the missions in Japan in the enlargement and development of their work, the influence of Christianity on the life of the people is being manifested in many directions. An event of much significance during the past year was the organization and opening of the Union Christian Woman's College at Tokyo. It is only in recent years that a

student body for such an institution could have been collected in Japan. The Japan Year Book therefore mentions this as "one of the triumphs of Christianity which should have a prominent place in the record of the year."

The fact is also mentioned that at the special course on ethics, history and literature given at the Imperial University during the summer fifty of the 700 students in attendance were women. There are 336 graduate women physicians now practicing in Japan. These facts indicate a very great change in the position of women in Japan, which is, of course, one of the bi-products of our Christian teaching. There was an exceedingly encouraging result of the special evangelistic meetings conducted at the Golden Castle Girls' School by Mr. Kanamori, every girl in the school who was not already a Christian having expressed her decision to follow Christ. Under the auspices of this school prominent speakers give free lectures from time to time to large audiences in the city, and the result has been that some substantial gifts have been received from the local citizens for the expansion of the work of the institution.

The Japanese are a people difficult to understand. Their character as a people seems to be full of contradiction. As in the case of every other people it needs the influence of Christianity to turn in the right direction certain natural traits which turned in the wrong direction are neither lovely nor wholesome. They are certainly a people of remarkable capability and force. They have far outstripped all other Orientals in acquiring western education and the material elements of western civilization. This makes them by far the most powerful nation in the Orient, although their country and population are relatively so small as compared with India and China. It is this fact which gives Japan its paramount importance as a mission field at the present time.

For the lack of Christian ideals Japan,

as was also the case with Germany, is proving a great failure as a colonizing power. Her method of administering the colonial government which she has set up in Korea has resulted, as our readers know, in a nation-wide uprising of the Korean people and an appeal from them to the Peace Conference in Paris for relief from what they regard as intolerable oppression. The charges are that Japan is exploiting Korea entirely for her own selfish interests and not in any sense in the interest of the native people; that she is reducing the native people to practical serfdom; that she is prohibiting higher education to any Koreans; that she is forbidding them to travel abroad and that she is pursuing a general policy that will soon result in the possession of all desirable lands in the Korean peninsula by native Japanese, and that any individual Koreans who manifest any disposition to

resist the measures of the military government are treated with great harshness and cruelty.

We are glad to hear it asserted that there is a large and growing party in Japan, among whom are included nearly all the Japanese Christians, who do not approve of what the military government in Korea is doing. Our feeling is that in every way possible it should be brought home to those who are responsible for what is being done in Korea that their conduct is condemned by the public opinion of the entire civilized world outside of Japan. Our hope is that the Japanese authorities will soon become convinced of the mistake that is being made and be persuaded to try the effect of kindness and consideration as well as of right and justice in their treatment of the Korean people.

## THE TROUBLES IN KOREA.

THE facts in regard to the inhuman cruelties perpetrated by the Japanese military authorities on defenseless Koreans in connection with the recent unarmed uprising of the people are coming to light in such a way that it will be impossible for the responsible parties to escape their responsibility by denial or concealment, as they have been trying to do. The matter has been taken up by the Commission on Relations with Governments of the Federal Council of Churches of Christ in America, and a report has been published from which the following extract is taken.

The report says:

"The reports of atrocities against the Korean population, and especially against the native Christians, that have been coming from Korea for several months, are substantiated in abundant detail. The commission wishes to make it clear that while it has no jurisdiction to speak on the political issues at stake in Korea, yet, as representing the Christian sentiment of a majority of the American churches, it cannot remain silent while a defenseless people are made the victims of massacre and widespread brutality."

Detailed accounts of these brutalities both from missionaries and native Koreans are then given, which need not be repeated here because they have already been given wide publicity both in the religious and the secular press. In a preliminary statement to the report by Dr. William I. Haven, chairman of the commission, it is said that appeals for reform in Korea had received the earnest attention of the Japanese officials, and that "there is every reason to

believe that Premier Hara and his colleagues will exert their utmost power to rectify the wrongs and create a new era in Korea."

There is much encouragement in the fact that the representations made directly to the government at Tokyo evoked the following cabled reply from the Japanese premier:

"I desire to assure you that the report of abuses committed by agents of the Japanese Government in Korea has been engaging my most serious attention. I am fully prepared to look squarely at actual facts. As I have declared on various occasions, the regime of administration inaugurated in Korea at the time of the annexation, nearly ten years ago, calls for substantial modification to meet the altered conditions of things. Ever since the formation of the present Cabinet in September last I have been occupied in working out the scheme of needed administrative reforms in Korea. A comprehensive plan of reorganization with this object in view has already been on the tapis. For obvious reasons it has not been possible to proceed at once to its formal adoption in the presence of the disturbances which have unfortunately broken out in various parts of the peninsula.

"In view, however, of the recent improvement in the situation, the contemplated reform can now be, in my estimation, safely introduced, and will be carried into effect as soon as the legal requirements of procedure to make them definitive shall have been completed. Announcement of the plan in a more complete form shall be withheld for the present, but I trust that the fixed



determination with which my colleagues and I have been endeavoring to promote the lasting welfare of our Korean kinsmen and to insure a distinct betterment of conditions in the country will not be misunderstood or misconstrued."

The cablegram from the Premier was received after the Federal Council had sent a message to him declaring the belief that reports of abuses and atrocities in Korea were endangering the good-will existing between this country and Japan. A message

had been received previously from the Japanese Minister for Foreign Affairs pointing out that reforms were being studied and requesting "the continuance of a sane and moderate attitude." Believing that these reforms were being delayed, the Federal Council prepared its report for publication, after it had conferred with Japanese here, and just before the printed sheets were ready for distribution to the press the cablegram from the Premier arrived.

## DEATH OF SIXTEN EDHEGARD, Jr.

REV. C. T. WHARTON.

MRS. EDHEGARD was formerly Miss Grace Miller, who went out as a trained nurse to the Congo field in 1916 and who has rendered splendid service during her first term.

On the field she married a young Swedish missionary who had come to Luebo to study the methods used by our mission, with a view to locating a mission in the Congo for the Swedish Protestant Church. To them was born a son, Sixten Edhegard, Jr., who was just eleven months old when we sailed out of the Congo on March 26th, homeward bound. Our party was comprised of Mr. and Mrs. Edhegard, Mr. B. M. Schlot-

ter, Mr. and Mrs. C. T. Wharton and some English missionaries. The little Edhegard baby was not well from the first, and after six days at sea passed away in spite of all that could be done for him. His temperature ran to the extreme and could not be broken.

It was with sad hearts that we committed the little one to the waves, but in some manner God made us feel that even the boundless ocean was in the hollow of His hand and that He was but receiving the little one on trust against the day when even the sea must give up her dead at the command of him who is the Lord of Life.

## IN APPRECIATION OF MRS. C. H. SMITH (NEE MISS MILLIE BEARD.)

MISS IRENE McCAIN.

A BEAUTIFUL character. These words are the most fitting ones for Mrs. Smith. She was truly one of the most unselfish, unfailingly cheerful and tireless workers on the mission field. She threw her whole self into whatever she did, whether it was her music, in which she was so gifted, or her work among the women of Yencheng, or her girls' school there. Mrs. Smith was not only unselfish and busy, but she also had the splendid trait of being greatly interested in everybody on the mission field. She was known all over the mission as one who could write unusually newsy, racy, interesting letters about the workers and the work.

Mrs. Smith's cheerfulness had a contagion about it. While living with Miss Elizabeth Fleming, who was an invalid confined to a rolling chair, Miss Beard (Mrs. Smith) helped her to pass away many a tedious hour by telling her the news in a racy way, or by keeping some entertaining book on hand to read to her.

Mrs. Smith's music gave her untold pleasure, and she never refused to play for her friends. It gave her genuine joy to play piece after piece. Even after her health failed she always responded to requests for music at the Kuling concerts, or a request to accompany some well-trained soloist who needed a trained accompanist.

As one who lived with Miss Beard (Mrs. Smith) for a year, I can speak of the many ways in which she helped a new missionary. She truly *lived* Christianity. She was a regular and real Bible student. Miss Beard (Mrs. Smith) had the rare quality of never talking about the bad things in people; she never allowed herself to get angry, or to worry in the least. Whatever she did, she did with all of her might, regardless of the inconvenience or hardships. She was beautiful in her much suffering during her illness in China—never complaining in the least.

As one thinks back on Mrs. Smith's sweet life, Wordsworth's description of a perfect

woman comes to mind, and we let him speak for us:

"And now I see with eye serene  
The very pulse of the machine,  
A being breathing thoughtful breath,  
A traveler between life and death;  
The reason firm; the temperate will;  
Endurance, foresight, strength and skill—  
A perfect woman—nobly planned  
To warn, to comfort, and command."

Her friendship helped many of us, and our hearts are sore over losing her. Yet we bow in submission because we know who it is that holds the key of death, and we know, too, that in love He called her to a higher service, and to a home with Him.

## COME TO SANUKI.

REV. S. M. ERICKSON.

TO the young man who is looking for a man's job we extend a most earnest call to come to Sanuki. If you are interested I want to tell you something about the "job."

Sanuki is the smallest and most densely populated province on the island of Shikoku. There are 750,000 people in a little strip of land seventy by twenty-five miles. These people have souls worth more than 750,000 worlds. "What will it profit a man if he gain the whole world and lose his own soul?" Talk about doing big things! Why, come to Sanuki and work with the Lord. Nothing bigger doing in all the world. If I did not believe it I would throw up the job. I do not want to urge you to come to Sanuki to live in a fine house, for you may have to live in a Japanese one with a low ceiling which will scrape you bald-headed. I do not urge you to come to Sanuki because the people are in a revival and rushing into the church, because they are not. The Sanuki people are dead in their sins. Just for this reason you are needed.

The people in Sanuki still think that they can make gods. Only a few days ago an old man came to me as I sat in the chapel and said, "Teacher, how about working a fine scheme that I have got?" "What's your scheme?" I asked. "Well, we could make a god that will heal consumption and get the people to worship and then the money will come rolling in," was his reply. The Sa-

nuki folks are not beyond the god-making stage.

The Sanuki people would rather go on a lark to worship at Kompira than to hear about Christ, but the Master says, "Go ye," and so we must preach to these unwilling people. God calls for prophets who are willing to go to a stiff-necked Israel. The real children of Israel were never more stiff-necked than the people of Sanuki. Are you looking for a prophet's task? Come to Sanuki.

This is a hard field. Sometimes you will get bluer than an American preacher on Blue Monday. You will get very little appreciation and will have to wait until the Lord calls you before you hear the "Well done." Now, have I told you enough to let you know that this field is a hard proposition? But this hard field has its bright side too.

At the foot of that big shrine Kompira we have gotten a little group of Christians, and just as certain as the sun rises tomorrow that little group will undermine and overthrow the big shrine where one million people worship every year. The heaven is at work.

Little church buildings now bear their silent testimony in Zentsuji, Kwannonji, Marugame, Sakaike and Takamatsu. Some day we hope to see church buildings in all of the 240 districts in the province.

How I wish that I could introduce you to some of those who have been saved.



The women come to the temple some to pray for a good husband, others seek for peace in the home. Many pray that they may be healed of some illness.

There is Miyai San, who is a real Christian. He spends his time doing good. Now he will have a discharged prisoner in his home; again he will help some prodigal son to do better, or perhaps he is in some consumptive's room telling how Christ makes it easy to die.

I wish I could introduce you to all the widows in the Sanbanchō church. They are all interested in the work of the church and they add their "mites" to its gifts. Okawa San is old now, but he is a faithful elder and loves the church. Three of his sons are in the ministry. Motohashi San was once a steady customer at the drinking place. All his means were spent in drink.

Now he is sober and all his family has been saved. His little girl is in our Christian school.

Just drop into our Mikuni Kindergarten and see the forty bright little faces. Make a round of the Sunday schools and hear the thousand children singing "Jesus Loves Me." Enough has been said to show you the possibilities of the job. Oh the joy of seeing these people of Sanuki coming into the kingdom!

Come to Sanuki and invest your life. There are 750,000 reasons that ought to constrain you. Come to a man's job with its hardships and its joys.

### IN A THIRD-CLASS RAILWAY CAR.

REV. S. M. ERICKSON.

I HAD finished preaching at Zentsuji and after a short sprint had just made the last train for Takamatsu. As it was very cold I settled down in my overcoat to enjoy the two hours on the heatless car. Two ladies got on at Marugame, strangers to me and apparently to each other. I took a peep at them from out of my coat and then tried to settle down again, but some-

thing said, "Speak to those ladies." Moving over toward them with some hesitation, I offered them a tract each and then asked, "Have you ever heard the Christian story?"

One lady turned and said, "Oh, you are the missionary, are you? My sister was baptized just a few days ago." The other woman's reply was, "My little daughter has been going to Sunday school in Marugame,



but we are moving to Takamatsu." This friendly attitude opened the way for a message about God, the Father, and an urgent invitation to attend our church meetings.

A few days later, while on another train, I gave a merchant a tract. He read it and then I gave him two others, which he read also. He seemed to want to talk, so I moved

over to his side. He had been to church several times and was very open-minded. We had an hour's talk and then parted. The Japanese are always glad to talk about Christianity, and one need not hesitate to open the subject. There is a wonderful opportunity for personal work.

## THE EVANGELISTIC WORK IN SHIKOKU.

REV. S. M. ERICKSON.

THE Island of Shikoku, just south of Kobe, has four prefectures, Tokushima, Kochi, Ehime and Kagawa. The last named province is the most thickly populated district of its size in Japan. Altogether there are about 3,000,000 people in Shikoku. Most of them are farmers. Only here and there are there any large factories. There are not many cities, so we may say that this is a rural evangelistic field.

### KOCHI PROVINCE.

The Southern Presbyterian Mission is the only body having missionaries located in the province, but there is one Kumiai church and one Seikokwai church in the city of Kochi. This province, or rather the city of Kochi, may be considered one of the more progressive places in Japan. Temples and shrines are not very numerous, and the people listen gladly to the gospel message.

There are two facts worthy of mention. First, the great independent church of Kochi belonging to the Church of Christ in Japan, under the leadership of the Rev. S. Tada. It has over a thousand members on the roll. This church claims some of the leading people as its members and has a real place in the life of the city. Kataoka Kenkichi, Sakamoto Chokan and others who were great factors in the early history of modern Japan worshipped here. The church has an evangelistic spirit and is working in various places in the province. The Rev. Paul Kanamori held a meeting here last spring, when during five days seven-hundred hundred decision cards were signed. The other fact of interest is the work being carried on by one of the missionaries on the Nevius Plan. One fine group of Christians has been gathered in Kochi City. They have bought their own church building and carry on their own meetings when the missionary cannot attend. These Christians are earnest and prayerful and try to keep the Sabbath. The group has been self-supporting from the start. Kochi Shi is one of the best evangelized cities in Japan, one person in fifty being a Christian.

There are also churches which are not yet independent at Susaki, Sukumo, Nakamura and Aki.

### TOKUSHIMA PROVINCE.

The Church Missionary Society and the Southern Presbyterians occupy this province. Nearly all middle school towns are under the care of the C. M. S., and the Presbyterians are working in the smaller places. The Presbyterians have been very successful in placing church buildings in their various fields. There is a self-supporting church in the city of Tokushima with a membership of about a hundred and fifty. Dr. Logan has a successful gospel hall in the central part of the city, which is open every night. There are fourteen regular preaching places in the country. A Ford car has been added to the equipment of this station and seems to be a great help in reaching out-of-the-way places.

This mission (Southern Presbyterian) reported seventy-eight baptisms last year.

The Seikokwai (Episcopal) has four preaching places in which resident evangelists are located. There is one independent church in the city of Tokushima. Fifteen baptisms were reported for the last year. The missionary in charge does not think that the attitude of the people toward Christianity has changed because of the Allied victory. The official class and school teachers, especially those of the primary grades, continue to be rather antipathetic to Christianity. A great need for a revival is felt not only in this province, but in all the fields.

### EHIME PROVINCE.

Three missions have work in Ehime Province, the American Board, the Northern Presbyterians and the Southern Methodists. The work of the American Board is the oldest and perhaps the farthest advanced, having three strong independent churches. One of these churches is at Imahara and

has a membership of over three hundred; another is in Matsuyama and has a membership of over two hundred, and the third is at Uwajima, with a membership of one hundred and fifty. These three churches have an attendance of over twelve hundred at their Sunday schools. The one missionary family in the field has charge of five churches and one chapel in Ehime Province and two churches and one chapel in Kagawa Province, with a total membership of three hundred and fifty.

Thirty-four were added by baptism during the past year. The Southern Methodists also have a very extensive work. Three of their churches, located at Matsuyama, Yoshida and Uwajima, are independent. Besides these churches there are four evangelists under the missionary who visit twelve places regularly. This mission has plans for the further development of the field.

There were eighteen baptisms for the mission force and twenty-three for the independent churches.

The Northern Presbyterians have one missionary family located in Matsuyama. There is one rather strong, but not independent, church in this place. The field is divided into four sections, each having a resident evangelist. These men have charge of some fifteen out-stations. The Christians seem to be interested and are giving of their means and time to the evangelistic work.

Twenty-nine baptisms are reported.

#### KAGAWA PROVINCE.

The Southern Presbyterians have the greater responsibility for the evangelistic work in Kagawa Province. One family and one lady are located at Takamatsu, and one family in Marugame, where a new home has been built. One church in Takamatsu is independent and another in Marugame is making progress toward self-support. Church buildings have been erected in five places. These buildings give a permanency to the work which was not possible when chapels were rented and moves were frequent. The mission has nine evangelists at work and nearly all the places of any size are visited regularly. Mr. Kanamori carried on a fine evangelistic campaign here in spite of great opposition by the Buddhists. He has a congregation of thirteen hundred people in the home town of the leading Buddhist priest who was giving so much trouble. This priest held an opposition meeting with only two hundred and fifty people out. Mr. Kanamori's book was sent out to over two thousand of the voters in the province. All the teachers in Takamatsu got a copy each and this spring the book is being sent to every teacher in Okawa Gun. As a result of this



The people in Japan still bow down to images and idols. This old pilgrim with a heavy pack on her back is making the round of the temples for some spiritual blessing.

"preaching by mail" we are getting a lot of isolated enquirers all over the province.

There were forty-nine baptisms last year.

The Kumiai church has a group in Takamatsu, another in Sakaide and one in Marugame. The Methodists have work in Takamatsu and Tadotsu.

#### IN CONCLUSION.

There is a call for more missionaries to man Shikoku adequately. The Southern Presbyterians have a definite plan for this advance before their Church in America. One of their executive secretaries is now on the ground investigating conditions.

Nearly all the missionaries note the lack of native evangelists. "How to raise up an educated and consecrated ministry is one of the problems immediately before us." Several express some dissatisfaction with the training the men received in the schools. One missionary prefers the "hand-

raised" variety, but cannot get an adequate force in this way. The great call from Shikoku is for evangelists who can and will work in rural districts.

It is felt that greater stress should be laid on self-support. Several missionaries are experimenting along the Nevius plan with some success.

A great need is felt for a revival in the church. There are several indications that a revival of interest is coming.

On the whole, the work is hopeful considering that Shikoku is a stronghold of Buddhism. The famous eighty-eight shrines

which Kobo Daishi is supposed to have erected have a hold on the people. The Kōmpira shrine, with its thousands and thousands of pilgrims, casts its dark shadow over the whole island. It is interesting to note that Prince Saionji carried a Kōmpira charm to Paris to guard him on his voyage.

In spite of all adverse influences, there are eleven self-supporting independent churches and many little groups which are earnestly praying and working for the evangelization of Shikoku.

## WHY JAPAN?

REV. H. C. OSTEOM.

HE who runs may read the story of the transformation of the Congo through the Cross of Christ—cannibalism abolished, polygamy abandoned, education introduced, hundreds of worshippers assembled at dawn in the huge sheds erected at places of prayer. China has repudiated her corrupt monarchy, is fighting magnificently against opium, is ceasing to bind the feet of her women—proofs undoubtedly of what Christianity has done for her. Korea has astonished the world by the romance of her conversion. By way of contrast to these countries Japan is educated, well-governed, strong. Our supporters in America cannot feel that they are ministering to physical suffering, or that but for them the children of the land would grow up ignorant. For many years our Student Volunteers have believed service elsewhere more important. In the aftermath of the great war, however, we see things differently.

One of the members of our Japan mission, Mr. Smythe, has spent the past winter in Y. M. C. A. work in Siberia, where he has been in the thick of some of the most important world problems, and he sums up the situation thus:

"I may say that I have felt if possible more strongly than ever during the past few months here that the one and only solution for the problems of this old world of ours is the growth in individual hearts to the life that comes only when a man dies to the world and lives to Christ. That is not a theory with me now, but I consider it a perfectly established fact. And I may say in passing that there is a simply appalling need of the knowledge of the new life in this country where I am now living. But with regard to our own mission I realize also more than ever the importance of the evangelization of Japan. Japan is un-

doubtedly destined to play a very important part in the affairs of the world. And with the help of God I believe it is going to be a noble part. I have been very much impressed with the sterling, solid, practical way in which these young Japanese Y. M. C. A. men are going about their work for the Japanese army, the prisoners, etc. They are consecrated men, and it shows in their lives. And the missionary in Japan has what I consider the incomparable privilege of molding such characters and thus influencing a nation which in turn is influencing the Orient and the world."

Japan is one of the Five Great Powers. She is the only non-Christian nation among them, and has been in the past frankly militaristic, while her people are still wary of democracy. Enriched by the war, she might easily frustrate any plan for a League of Nations, and irresponsible newspapers do not hesitate to say that she will do so unless "racial discrimination" is abolished. There are rumors of unsatisfactory relations with China: Manchuria and Siberia watch their powerful neighbor in sullen silence. All that Christianity has done for America in giving her ideals of unselfish service, of the importance of the individual, of right against might, must be done for Japan speedily. How can we make America realize the truth of this? She stopped at no sacrifice to win the war in Europe; millions of lives and billions of dollars were offered ungrudgingly, but in defeating Germany she made only a beginning toward the fulfilment of her dream. Never will the world be safe until it is Christian. The peace for which so high a price was paid will be lost again unless another army, efficient, well equipped and well supported at its home base marches out from America to complete the undertaking begun in



France. Not this time, thank God, to scatter death and destruction, but to bring eternal life, and, beyond all considerations of safety to the world, to go in obedience to the command to preach the gospel unto

every creature. Another world war, yes, and with its western front in the Islands of the East; for we may move a tribe in Africa; a nation in China, but through Japan we may move the world.

## WHICH ACCOUNTS FOR SOME THINGS.

HERE are two parties in Japan. One is a liberal or democratic party, which has been growing in numbers and influence for several years and which does not approve of the Japanese method of governing Korea, nor of the aggressive measures taken by Japan in its relation with China. Unfortunately this party has not yet attained predominant influence in the country. There is a militaristic and imperialistic party which has been the controlling influence in Japan up to the present time, which has the same spirit that the same party in Germany has been manifesting in recent years, which is responsible for what is now happening in Korea and for the high-handed measures that have been taken by the Japanese Government in its dealings with China in recent years. We publish the following "Suggestion for World Peace," which was published in the Japan Advertiser of May 9th and which sets forth in a rather striking way the problem with which the rest of the world has to deal in its relations with the Japanese Empire in the immediate future:

### A Suggestion for World Peace.

Translated from the Japanese paper *Yuruko*, and published in *The Japan Advertiser* of May 9, 1919:

"To preserve the world's peace and to promote the welfare of mankind is the mission of the Imperial family of Japan. Heaven has invested the Imperial family with all the qualifications necessary to fulfil this mission. He who can fulfil this mission is one who is the object of humanity's admiration and adoration, and who holds the prerogative of administration forever. The Imperial family of Japan is as worthy of respect as God, and is the embodiment of benevolence and justice. The great principle of the Imperial family is to make popular interests paramount—most important.

"The Imperial family of Japan is the parent not only of her own sixty millions, but of all mankind on earth. In the eyes of the Imperial family all races are one and the same; it is above all racial considerations. All human disputes, therefore, may be settled in accordance with its immaculate justice. The League of Nations which proposed to save mankind from the horrors of war can only attain its real object by placing the Imperial family at its head, for to attain its object the league must have a strong punitive force of a super-natural and super-racial character, and this can only be found in the Imperial family of Japan."

## THE EVANGELISTIC WORK.

MRS. S. M. ERICKSON.

MOST of our evangelists are working in little street chapels, Japanese shops rented for the purpose. Funny little places, with false fronts which open up on a hard earth floor upon which the curious and indifferent are not unwilling to stand and listen; then a raised wooden platform with benches for those who are somewhat accustomed to coming, and still farther on a soft Japanese floor with its cushions for those who really "belong." One of the little "wind bag" organs made famous by the Lady of the Decoration is at one side; there is a tiny desk

for the Bible and the walls are ornamented with song charts and Sunday-school pictures of the Prodigal Son and the Good Samaritan. Picture the whole as not over fifteen by thirty feet and so dark that the gas must be lighted in the day time, and you have a fair idea of a street chapel. It is a place sometimes crowded to suffocation and sometimes so deserted that the missionary and the evangelist takes turns in preaching to one another. This is the missionary's workshop. Growth out of this stage means independence and then the missionary turns to some other center to build



**The Diviner**—Some time ago a man had some trouble and he went to one of these fortune-tellers and asked what could be the matter. The Diviner replied, "You have allowed some unclean person to be buried in your ancestral burial-ground." He thought a moment. "Yes, I allowed a Christian to be buried there." He went at once and had the remains taken up and buried in another place.

up another group. It is about just such a little preaching place as this that Mr. Erickson tells the following story:

#### "NO MAN CARES FOR MY SOUL."

One cold, rainy night last winter Fukushima San was painfully making his way through the muddy streets of Takamatsu. He was a leper and was looking for a place to spend the night. Miyai San saw him and called him into the chapel. He entered and took a seat in the dark part of the building. There he sat through two sermons, his eyes looking longingly toward the little charcoal fire which he could not approach because others were there. The few people who had come in that stormy night soon returned and we were left alone with Fukushima San. We sat down by him and talked a little. "I am so glad that I heard about Christ tonight. It's just as you say." We urged him to take Christ with him as he went from place to place. Christ would be his friend. Then he said, "Teacher, this is a hard life. I often get so lonely. Sometimes I want to die. Only recently I ate

some poisonous fish, hoping to end my misery. No one cares for me, and I cannot die." We told him more about Christ, for he wanted to hear.

After that it was too late to put him out into the slushy streets to look for a place to sleep, so he made his bed in the sawdust on the floor of the chapel. The next morning he was gone before daybreak and we have never seen him since. Still his words come back to us again and again: "No man cares for me and I cannot die."

#### NEIGHBORHOOD MEETINGS.

It is not in the little street chapels only that these congregations gather. Many of the missionaries open their own homes to them in neighborhood meetings, as Mrs. J. W. Hassell has done in Takamatsu. On three sides of her home there are groups of Japanese houses, most of them very small but picturesque with their black and white tiled roofs, while some are merely mud huts with roofs of straw. It is to reach the people of these homes that the neighborhood meetings are held. Some of the

people are very poor. One old woman ekes out a bare existence by making bottoms for match boxes for which she receives *thirteen cents a thousand!* But most of them belong to the middle class and are very intelligent. Between thirty-five and forty are present and pay close attention to a simple gospel story. As they all enjoy singing, a great many hymns are used and the service closes with prayer. Afterwards tea and foreign cakes are served, tracts distributed and personal work done.

#### A SUNDAY SCHOOL FORD.

There are Sunday schools too to be spoken of, and bright, crowded, happy Sunday schools they are, full of such charming children as little Uruta Mie of Susaki, who always comes on her nurse's back. Mr. A. P. Hassell was anxious to do something out of the ordinary for the pupils of one of his Sunday schools, and without announcing what the "show" was to be tickets were issued to every one present on the Sunday morning after Christmas, and they were instructed to be on hand at 2 o'clock on the following day. When the only Ford car in the mission rolled up before the door they were almost breathless with astonishment. They had seen cars before—a few times—but not a child of them had ever

ridden in one. And even now they could not realize that this joyful experience was to be theirs until the driver stepped out and called for all those holding tickets from one to eight to get in. Moments of breathless astonishment were followed by cries of delight. Some of the younger ones had to be reassured before they were willing to risk their lives on such a venture.

Japanese children are like American children in one respect at least; they persist in squealing when experiencing anything exciting. The driver had trouble in deciding whether his horn was responding to the pressure of the button, so deafening were the screams of delight of some of the children. After regaining their self-possession some of them gave vent to their desire to make a noise by singing. One song in which they all joined enthusiastically was "There Is a Gate Which Stands Ajar."

This was about the best advertisement that could possibly have been given the Sunday school. The streets were lined on both sides with people who had run out of their houses to see the sight. Not only did this "joy ride" advertise the fact that there is a Sunday school in that vicinity, but it also exhibited to multitudes of on-lookers what kind of a religion Christianity is, since it was a new thing to see the owner of an auto using such an expensive thing to give pleasure to others without compensation.

### EDUCATIONAL WORK IN JAPAN.

EDUCATION is compulsory in Japan, and the government is not particularly cordial in its attitude toward private schools, insisting that they conform to the standards of the Department of Education in equipment, curriculum and other respects. For these and other reasons our schools are few, but we feel that such as we have are indispensable. The Golden Castle School for Girls was founded about thirty years ago, the Kobe Theological Seminary in 1907, and the Carrie McMillan Industrial Home, an outgrowth of Miss Dowd's work for the poorer children of Kochi, has been organized about fifteen years.

While it is true that we are not calling for unlimited reinforcements for the educational work, there is a pressing necessity for a reserve force in this department. Miss Dowd is now at home on a six months' furlough—all that she feels she can take after more than a year overtime on the field—simply because there was no one in the mission who could take her place. The departure of one of the seminary professors for furlough always leaves heavy burdens on his colleagues, and the school in Nagoya

was left without a resident lady missionary during the time of the principal's furlough. These schools are doing a great work in furnishing the native church with Japanese leaders, who, after all, must undertake the burden of the work if Japan is ever to be Christianized.

May we not tell you something of what is going on at the

#### NAGOYA SCHOOL FOR GIRLS.

The outstanding fact about this school at present is its growth from less than fifty girls some eight years ago to almost two hundred this year. The handsome new buildings erected by the children of the church have had much to do with this, as well as the untiring efforts of the Japanese principal, Mr. Ichimura. The huge city of Nagoya has as yet no Class A college for its girls, and it is Mr. Ichimura's ambition to add such a higher department to our own school as will meet the need. To this end he has organized a "Backers' Association," most of whose members are Japanese. Already more than thirty thousand yen has



been pledged by this association, and a fine new piece of land has been added to the campus.

One of the contributors to the "Backers' Association" was Miss Kondo, a former English and piano pupil who was a member of one of Mr. Ichimura's Bible classes. She became very much impressed with the teaching, and wishing to do something for the school, she asked her father to make a gift of several thousand yen toward the much-needed new buildings. Her father did not feel that he could do this, so the young lady decided to take half of the money which her father had given her as a wedding dowry and present that to the school. Her gift amounted to five thousand yen.

It is the greatest pleasure to teach such eager and appreciative pupils; for a large per cent. of the girls are bright and willing students: while to watch the growth and development of mental and spiritual powers in these girls gathered from heathen homes is a constant joy and inspiration. The younger girls of the first and second year grades are particularly enthusiastic

and full of the joy of getting into the Christian atmosphere, so different from what they have hitherto experienced. They dearly love their American teachers, and it is quite touching to see the joy in their faces and to hear the murmur of approval which greets one's entrance into the classroom. They are deeply interested in the Bible lessons as well as in the English studies, and it is so easy to impress the truths of the new Gospel of Glad Tidings upon their plastic young hearts.

We need more bright young women as teachers for our schools in Japan. All of the present force is overworked; there are never enough to man the schools properly. The cry is everywhere the same, "Oh, for more workers!" Who will fall in line for reserves, ready to take their places in the front trenches when the disabled soldiers have to be removed from the front? Will you allow your schools to suffer and the work to be crippled for the lack of trained workers? Here is abundant scope for consecrated talents and energies to be used in the Master's service.

#### THE KOBE THEOLOGICAL SCHOOL'S PROSPECTS AND PROMISE.

W. MCS. BUCHANAN.

Everybody exclaims over the beauty of the location of our Seminary, and not only is the view from the school beautiful, but we believe the prospects of the school are bright for a growing influence and enlarged usefulness.

We recall a wonderful banyan tree seen in the El Ezbekiyeh Park in Cairo, Egypt. It is a great tree, with an ancient, mighty stock; and from its spreading branches there are sent out here and there, not climbers, but descenders, that reach down to the ground, take root, and become the stock of a new tree, yet still retaining vital connection with the parent stock. Thus is the kingdom spreading through the work of our graduates. I shall give only a few examples:

Mr. Iijima, who later studied in Princeton, is now pastor of the Gifu church. Quiet and unobtrusive, yet he is of growing influence because of his Christ-like character, and faithful preaching of the gospel.

Mr. Tomita, after successful work as a pastor, was invited to the school as Professor Naito's successor, to teach pastoral theology and other practical subjects. He is also pastor of Sosal church in the city. He is a diligent student, clear thinker, polished speaker, and, withal, a man of simple faith and amiable disposition.

Mr. Imamura is pastor of the church in Takamatsu, the former home of the writer.

On visiting this place recently for a consultation with Messrs. Erickson and Hassell, I was delighted at the remarkable progress and live condition of the church. Mr. Imamura is a growing man, an independent thinker and a hard worker.

MR. T. KAGAWA, OF SHINKAWA.

One of the sights of Kobe for visitors wishing to see something out of the beaten track in mission work is Mr. Kagawa's settlement work in the Shinkawa slums. Shinkawa is filthy and repulsive beyond description, and not every visitor is willing even to walk through the quarter in which Mr. Kagawa has lived and worked for the last nine years. We find here a band of earnest Christians living and working for Christ, some of them real saints. He preaches regularly here in his chapel, and on the street corners near by almost every afternoon when the weather permits. Besides, he is called on for help in evangelistic services in scores of churches all over this section of Japan. While living in Shinkawa he has found time to publish six books, a seventh is now in press, and the material for an eighth book is in hand. He has been called on for courses of lectures in nine colleges and theological schools and two summer conferences. Among the subjects on which he has lectured are So-

cial Problems, Trade Unions, the Licensed Quarter, Sunday School Methods, Architecture, City Planning, the Housing Problem, the Peace Movement and Universal Suffrage. He is counsellor of the western section of the Japan Laborers' Friendly Society, and editor and proprietor of the "Laborers' News," the only laborers' magazine in Japan. Among his other activities he opened a toothbrush factory to provide employment for the women and children of Shinkawa. He runs a free dispensary, with a Christian nurse and doctor employed. He has opened an employment bureau that is doing successful work and he runs a laborers' Christian dormitory.

#### KOREAN STUDENTS IN THE SCHOOL.

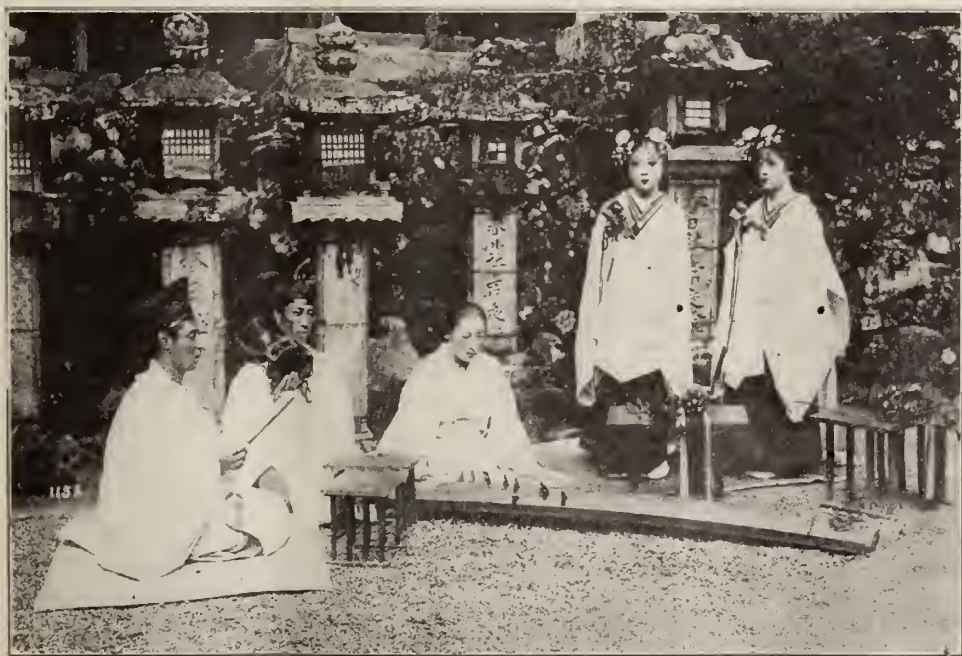
Since Korea was annexed to Japan many thousands of Japanese have gone there to live, and the Japanese language is being taught in all the schools. Korean evangelists are feeling more and more the necessity of a knowledge of Japanese. Some years ago a devoted Korean elder brought three Korean students to our Kobe Seminary and supported them all the while they were in training, himself taking a course along with them. At present there are five Koreans in the school, two of whom are pastors taking post-graduate work.

### KOBE OF TODAY.

H. W. MYERS.

Kobe of today is a very different place from the Kobe of five or ten years ago. Perhaps nowhere in all Japan has there been a greater industrial expansion than here. Numerous handsome business blocks and factory chimneys proclaim the commercial advance of the city. The "newly rich" manifest their presence by dotting the hills and suburbs with residences suggestive of anything from a Moorish palace or a Turk-

ish mosque to a mediaeval castle or an Egyptian mausoleum. Taste and utility are conspicuous for their absence. High prices, high rents, high wages and an immense demand for labor have added tens of thousands to the population, and have brought about an unprecedented congestion among all classes. Among the very poor there is real distress; for whereas wages have risen 50 per cent. since the beginning of the



Three Shinto priests and young dancers getting ready for the ceremony.



war, the cost of living has risen 200 per cent. The congestion in the slums is almost inconceivable.

The attitude of the people toward the gospel has undergone a great change for the better. Buddhist attacks upon Christianity and anti-Christian meetings are unheard of now. I have recently heard a surprising number of cordial, friendly references to Christ and his teachings in public addresses by non-Christians. But it would not be correct to say that there is as yet any large movement of the people toward the gospel. The population at large would be rather characterized as strenuous pursuers of the elusive yen. Additions to the churches have kept well up to the average

of past years, and contributions show a substantial increase on every hand. But on the other hand attendance at the church services has been practically at a standstill, and in some instances has fallen a little.

We have five independent churches in Kobe, with buildings and pastors of their own; two partly self-supporting organizations, one with and one without a church building; two chapels and one social settlement in the Shinkawa slum section. What we need in Kobe now is a comprehensive plan for new work in a dozen congested quarters, and an active evangelist at large to oversee and carry on the work in these centers.

## SOWING AND REAPING BESIDE ALL WATERS

REV. C. A. LOGAN.

Yesterday Mr. Hassell, Mr. Okada, Mr. Matsubara and I went to the Kokujizo festival to distribute tracts and preach to the crowds of people. Kokujizo is an old temple and draws ten thousand people once a year, but there is no sermon nor instruction by the priests. The worshippers go up to the front of the temple, cast in their offerings of a small copper coin or a few

grains of rice, take off their hats and make a bow. That is all there is to it in the way of worship. There is no food for the soul.

But the principal thing is the market, where large number of petty merchants bring all sorts of wares and spread them out on mattresses for sale, and the side-shows where the juggler gets off his tricks, or the magic physician pulls off his speedy cures, or the acrobats perform their feats, and the clever dog climbs a ladder. So the crowd gathers in about the same spirit as a crowd goes to the circus in America.

We distributed about 5,000 tracts and Scripture portions yesterday. Every one gladly accepted them. Then we stood under a large tree on the side of the market, tied our hymn about the True God to a bamboo pole and began to sing. Soon the people began to leave all the other attractions and assemble around us, so that Mr. Okada had not finished the first sermon before one of the merchants came saying that he had borrowed all that place, and we were breaking up the prospects of his trade, would we not move away a little space.

"All right," we answered, and moved along to a rather quiet quarter. The merchants in that section gave us a welcome, thinking we would draw a crowd around their stores. And so we did, for the lively tune of "Tell it to Jesus" is far more interesting than any tune they were hearing in the side-shows. And then we preached one after another until at the end of the sixth sermon we had an attentive, well interested audience and could see that the word was going home.

Finally one of the merchants lifted up



James Woodrow Hassell, Jr., and Hibernia McIlwaine Hassell.



his voice and said: "The whole crowd has gone after Jesus, so that we cannot sell anything. Say, teacher, can you not rest now, and let us make some money?" "All right, we will stop now and return to Tokushima," giving out the gospels and tracts to all who desired them, we closed the meeting.

"Teacher," said a fine looking young man,

"I have been waiting here to speak to you. I heard Mr. Kanamori last year, and have been studying the New Testament and other books; may I not be baptized? So we instructed him about the steps to take for preparation for baptism, and fixed the day when we would visit the church in that town and baptize him in the name of the Lord.

## A HAPPY AFTERNOON IN JAPAN.

MRS. J. WOODROW HASSELL.

NOT many days ago I visited an old woman who lives in our neighborhood. The night before we had had a meeting in our house for all the neighbors, and this old lady had not come. We had sung as usual, and had the Bible lesson together. Some late-comers straggled in. About thirty were present in all, but the old lady's face never appeared. Her little hut is close by the railroad. She was sitting as usual that afternoon in the doorway, making match boxes. For a few minutes I watched how skillfully she folded the thin strips of wood, how quickly she pasted the blue paper on, this old woman, past seventy. Soon she looked up. Her face was a broad smile, but her eyes were very red. The little granddaughter by her side, too, had badly inflamed eyes. That was why they had not come to the neighborhood meeting.

Before we commenced singing I handed her a little bag of cakes. The old woman

was profuse in her thanks, not only for the gift, but for my coming frequently to her house. To her it was inexplicable why a stranger should feel an interest in her, should come to her poor, dirty, little hut, should show signs of love for one who could never repay anything.

And how thankful I felt. It was such a wonderful opportunity for telling of God's love, of God's love for all of His children. We read the Parable of the Good Samaritan, and sang together too. A young man who was passing stopped to listen. A young woman with a baby strapped to her back shyly peeped in the door and listened. Both faces showed interest.

No land, no people can resist the gospel of Jesus Christ. Won't you pray that your missionaries may live this gospel in all its fulness? That we "may let our light so shine before men that they may see it and glorify our Father, which is in heaven"? If we only can, this land of Japan will be



The old lady who makes match boxes for which she received thirteen cents a thousand.

won for our Saviour. And how soon depends in large measure upon your prayers for us.

The missionaries in Japan have set apart Monday, October 6th, as a day for united fasting and prayer for the missionaries

themselves, for the native Christian leaders and members, for the unsaved masses of Japan.

Won't you unite your prayers with ours on that day?

## CONDITIONS AS SEEN BY ONE OF OUR NEWEST RECRUITS.

### JAPAN—A CHALLENGE.

SARAH G. HANSELL.

**I**F you want to do the *hard* thing, come to Japan. Yes; I know that's a surprising statement, but it's true. Japan is hard because it seems easy!

There are those who see only the allurements of the cherry blossoms; hear only the tales of kimono's of wonderful colors; think only of a land of sunshine, a children's playground, and read only of mountain peaks standing majestic, wrapped in purple haze. To these Japan seems a fairy tale land, and the missionary who comes here only a farer-forth into the land of adventure. It is this idea which comes first to most of us when we think of coming to Japan, and so we turn to some other more difficult country. We who would be missionaries are not looking for child's play.

But what we—the most of us in America—fail to see, are the drunken revellers beneath the cherry trees; the girls' souls dragged in the awful filth of the streets in spite of their gay kimono's; the shivery, damp rooms on dark city alleys into which the sun never penetrates; the children, numbers and numbers and numbers of children, doomed to disease and suffering because of the vices of generations behind them, who wander the city streets because they have no place to play: at the foot of the mountain peaks the villages where as yet the name of Christ has never been heard. It is only when we see these things that we see Japan's real need.

But the volunteer who is thinking of a hard country thinks only of physical hardships to be endured, of pioneer work to be done, of natives who stretch out their hands longingly for the gospel, and who must be reached by risking life itself. Yes, there are numbers of countries with which Japan cannot vie in physical hardship.

Then how is Japan hard? It is hard in the first place because the young missionary

has the hardest language in the world to learn to speak. Then it is hard to learn that to be an effective missionary one must be able not only to lead, but to co-operate. I believe that for many Americans this is more difficult than to lead, perhaps. The life of Japan is different, so different, from our American way of living. Most of us have grown up with the idea that the way we do things in America is the way, but we must be able to adapt our way to Japan's way if we would influence the lives of the people. These things look small, but they are not small when a young missionary comes up against them. But, after all, these things are but minor considerations in the "hardness" of Japan.

Japan is hard in the very hardest way of all. It is hard spiritually. A missionary in Japan has all the American problems of commercialism and industrialism to face, many times intensified because of the background of Buddhism and Shintoism. In these religions many of the people have lost faith, so that agnosticism and atheism are rank.

More and more is the influence of Japan extending through, the Orient Japan is growing rich and prosperous, but the heart of her is unsatisfied, restless. Spiritually the Japanese crave they know not what. They have hidden their craving in the one case by the veneer of modern civilization; in the other under the encrusted growth of old standards and customs. The hard thing is to break through the crust to reach the people themselves as individuals.

Christ can do it through us, if our own spiritual life is strong enough for us to be willing to take him at his word; if we believe that in spite of all he will make Japan for all time a nation whose God is the Lord.

That is Japan's challenge. If you are a volunteer, accept it.

An outstanding Christian Japanese leader and prophet, Dr. Ebins, on the eve of leaving for France, said: "This country is now to undergo a new birth. In this birth she will open her heart to Christianity and Western idealism. The opening of Japan fifty years ago was merely an opening of the hand and the head, but the heart of Japan has remained the same all these years. Now is the time for Mission Boards to send large numbers of missionaries to teach the people the real meaning of democracy and of Christianity.

## THE WORK IN NORTH BRAZIL.

REV. W. C. PORTER.

Dear Brother:

YOUR letter of March 11th came to hand yesterday. I thank you for the encouraging news it brings. I am sure my fellow-missionaries will join me in a hearty welcome to the missionaries as they come.

Dr. and Mrs. Allyn gave me a great surprise ten days ago. I was on the train going to Natal, and at the junction where the train from Pernambuco meets the one to Natal, a man in my car touched me on the shoulder. I looked up from my paper and saw Dr. Allyn. He and Mrs. Allyn were going to Natal.

Miss James is well and busy—she has a full school. But the Bishop is exerting himself to break it down. He went from house to house of parents who have girls in the school and tried to get the mothers to take their daughters away. Miss James says not a single girl was taken out of school.

The Panama Congress thinks that Brazil only needs schools to enlighten the people. We, who have seen Rome in all its phases during a lifetime, know what the Roman Catholic Church is in Latin Amer-

ica; she has for centuries kept the Bible from the people and ignorance is a powerful instrument for her, and she is going to combat Christian schools and all else that serve to enlighten the people. The only thing the Church of Rome fears is the gospel, pure and simple. She has a wide net that takes in infidels, materialists, spiritualists and positivists—they are all good fish. The Bible and its followers must be excluded and combatted. Christian schools are as much under her ban as the evangelical minister in the pulpit.

Africa is the "Dark Continent," but South America is the "Darkest Continent" because those who enjoy the gospel light will not believe that South America is in spiritual darkness.

But, with it all, the light is spreading over this vast republic of twenty-five millions of people; the activity and alarm of the Bishop of Natal is a proof of that. Our churches are filling up with people and new congregations are springing up all about us.

God, in His mercy, has spared us to take part in and to witness these things.

## A PRIZE ESSAY.

BY MR. SEN GWANG DOU.

LI HENG TAI lives in Lin Cheng in Sui Ning Hsien. He is the adopted son of a wealthy old man named Li, who took him as his son and has treated him as a real son and loved him as such. Li Heng Tai soon developed a haughty spirit because his adopted father had wealth. This disease of haughtiness which took hold of him seemed for years to be incurable. This wasn't his only disease, either; he was familiar with all forms of sin, and was especially proficient in the art of gambling. As is often the case, for a long time he always won in his gambling schemes. As long as his money flowed in freely he was a prodigal spender, but at the same time he always seemed to have plenty left over. After some time his money gave out and he began to be in want. His adopted parents no longer considered him as a son, because of his wickedness. The life of a prodigal became his life.

With nothing to depend on for a living except his nefarious schemes, Mr. Li sought the company of wicked men who would

join him in his money-making schemes. His companions were such as cared more for money than they did for "face," who did not take account of the odium they might receive just so they managed to receive the cash along with it. Their business was to get money through taking unfair advantage of people. The business which Mr. Li took up, in order to have the name of conducting some sort of business, was that of acting as middle man in selling lumber. Every day he gambled with some women long enough to get about two hundred cash (about fifteen cents), and on market days he managed to get in enough transactions, taking advantage of buyer and then of seller in turn, to squeeze from seven hundred to a thousand cash during a market day. All the while the thoughts of his heart were bad and the conditions of his living bitter in the extreme.

One day Mr. Wang Hsiu Lin came and preached at Lin Cheng. He stayed in one of the hotels there and preached in the yard of the hotel. Mr. Li was in a nearby





A beautiful Japanese cataract.

tea shop and heard the preaching. He was interested. Pipe in hand, he went over close to Mr. Wang so he could hear better. After a while he asked Mr. Wang what doctrine he was preaching. Mr. Wang replied: "I am preaching the save-men, true doctrine." Mr. Li asked: "Can it save me?" Wang replied: "If you believe, it can." Li said: "Believe what?" Wang answered: "Jesus, the Saviour." Mr. Li was greatly stirred in his heart. Suddenly his evil tendencies seemed to lose their power over him, and his wild passions vanished. Mr. Wang saw that Mr. Li was going through some struggle, so he spoke earnestly to him, and thus stirred his soul. When the preaching was over Mr. Wang invited Mr. Li to sit with him and drink tea. He asked him to come to Bu Dzih to preaching regularly. Bu Dzih is about twenty li from Lin Cheng. Mr. Wang lives at Bu Dzih and preaches regularly there; on this occasion he had walked out to Lin Cheng to preach to the people who had no means of hearing the gospel.

The next day Mr. Wang went home. He hardly thought Mr. Li would come all the way to Bu Dzih to hear the gospel. When

Sunday came around whom should he see in his congregation but Mr. Li. This pleased Mr. Wang very much. After this Mr. Li came to church regularly and brought with him two of his companions in wickedness, Mr. Djou Gwang Ching and Mr. Wu Dzih Ru.

All this occurred about two years ago. At that time the whole country around Bu Dzih was full of robbers—in fact, the whole Hsien was infested with the worst brand of brigands. One Sunday Mr. Li and his two friends started to Bu Dzih to church when they were confronted with a band of robbers being fired on by some soldiers. Every one along the way urged them not to try to get to Bu Dzih, because the soldiers and robbers were fighting all along the road, but they would not listen; just kept steadily on. Finally they got into the very thick of the fight; the bullets were whizzing over their heads like droves of locusts, and they were knocking up the dust about their feet till they were really walking in the clouds—clouds of bullet-raised dust. However, the men kept on to church. I wonder if many who are Christians of many years' standing would go through as much as this enquirer did in order that he might hear the word preached.

After studying the gospel for some time and earnestly seeking the way of life, Mr. Li was converted. He left off his old practices. He became a cook in a hotel. In this hotel there were about fifty servants, all of them apparently friends of the devil. Mr. Li did not fall into their ways, and was not moved by their seductions. On Sunday he got a man to work for him so he could go to church, and also have time to read and study his Bible. One day the hotel-keeper for whom he was working quarreled with him because he insisted on going off every Sunday. They couldn't agree on the question, so Li resigned his job as cook, and started up a little business for himself at his home. He now had nothing to hinder his keeping the Sabbath.

After some months the hotel-keeper found that the new cook which he got in Mr. Li's place was using about half as much again of fuel and rice and salt and such things as Mr. Li had been accustomed to use, so he sent a man to ask Mr. Li if he wouldn't come back and work for him again, stipulating that he would be glad for him to keep the Sabbath. The light began to dawn on the inn-keeper that the same thing that made this man faithful in the performance of his religious duties also made him faithful as a cook. Shortly after Mr. Li went back to his old job, he was baptized.

On one occasion Mrs. Li was making gien bing (very large and thin round wheat cakes) in the yard. Mr. Li was kneeling nearby praying. Somebody saw him kneel-

ing and said his wife was punishing him. Outsiders say Christians are afraid of their wives because they do not beat their wives. Later a Christian asked him about this affair. Mr. Li laughed and said no, his wife wasn't punishing him; he was only praying. He lived in a very poor house, and there was no regular wall around it, only a makeshift made of stalks. As he lived on the road where people were all the time passing, there was not much privacy about his house, so no doubt outsiders often thought he was being punished by his wife when they saw him kneeling in prayer.

At first Mr. Li did not know characters; couldn't read at all. He studied hard and prayed earnestly and importunately about it. He said that he would study a passage in the day and then at night he would dream about certain chapters and verses, and then next day he would know these passages. Before long he learned to read the whole Bible, and now he rejoices in reading his Bible and praying in accord with the promises.

In the town where this man lived the people had many very bad customs. One of them was connected with the New Year's festival in the first month. At that time many wicked men dressed up in women's clothes and paraded the streets singing vile songs, and in general acting in a shameless manner, thus corrupting the young people of the place. Year before last, when they had this festival at Lin Cheng, members of the organizations from the neighboring villages and from the country around came in to take part. The various vile orgies were put on in full force. While the licentious performances accompanied by vile songs were being enacted, Mr. Liu Shu Ching, one of the rulers of the town, who was out viewing the proceedings, was accosted by Mr. Li and asked: "Do you see any good in this performance?" Mr. Liu didn't have anything to answer. He went home, and

shortly sent for Mr. Li. When he got there he said: "Heng Tai, you have caused me to be troubled in my heart. Our customs here in Lin Cheng are very bad; how can they be made right?" Li answered: "Christianity; there is no other saving way." Liu asked: "Can we put up a chapel here?" Li replied: "Why not?" Liu then said: "How can we get one?" Li replied: "Send to Bu Dzih and invite Mr. Wang to come over and discuss the matter with you." At Mr. Liu's invitation Mr. Wang came over to Lin Cheng and they discussed the question of getting a chapel there. Mr. Wang told him if they would raise so much money there, he thought he might get some help, but they would have to get up most of the cash. Mr. Liu at once set to work urging the people of the place to give the money for putting up a chapel. In less than a day they raised close to one hundred dollars. A Christian who lived not far from there also got to work and went hither and thither in search of funds for the Lin Cheng chapel. In an incredibly short time they had the money in hand and the chapel built. When they got the chapel they at once began discussing putting up a school. With some help from the outside they have built the school also. A great many places which have had established work for a long time haven't yet their own chapel and school building; they might well come over and learn something from two-year-old Lin Cheng.

How little do we know the power of a word in season. The word Mr. Li spoke to Mr. Liu changed the whole history of Lin Cheng. Those who know the history of this chapel call it the "One Sentence" chapel. When we see the power of this humble man's life we begin to see that the Holy Spirit's use of those who are willing to be used is far beyond men's thinking and planning.

## A HOME MISSIONARY IN CHINA.

**T**HIS picture is of Miss Angih Li (Lee), the first lady of our China church to go as a home missionary to her own people. We have of course many Bible women and earnest Christian women who go constantly into the towns and villages near home to tell their people the gospel; but Miss Li is the first to offer herself for the "regions beyond." She, together with a band of six, one of whom was Mr. Sang of our church, one of our most distinguished ministers, sailed about six weeks ago to the "South Cloud" Province, Yunnan. The

first news we have had of them since they left the sea was yesterday. Miss Li writes an interesting letter, and much in it reminds one of one's own first missionary experiences, specially the seasickness she describes; and the delight of reaching the harbor of Hong Kong; and the great joy of having so many lovely Christian people to meet and welcome them both at Hong Kong and Canton and of their great kindness to them. She writes at each of these places of their being royally treated by the wealthy Christians, who carried them every-





Miss Angh Li (Lee), Hangchow, the first woman missionary from the Presbyterian Church to her own people.

where sight-seeing in their automobiles, and lavishly supplied them with everything to make their overland journey pleasant, not only preparing food for much of the journey, but giving much to help after reaching their destination. She says she did not know that it was possible for persons to be so thoughtful and kind, but adds, of course it was only because they are "*Christ's children*"! At each of these places they were

asked to visit the schools, and they had opportunities to speak to scores of students, and the readiness with which they seemed to listen and extend a helping hand with their means was very marvelous. The journey by rail inland, with its grand mountains and varied scenery, was full of interest and must enjoyed. The numerous tunnels, one hundred and ten one day they counted, were of much interest. Finally, well tired out, they reached their destination, and there they were welcomed by the Christians in the place, and although *all* lay before them, finding quarters and beginning a work, she wrote most enthusiastically and full of cheer.

Miss Li says of the people: They are quite unlike the Hong Kong and Canton people so far as this world's goods are concerned, and gives as an instance their having but *two meals* a day. The appreciation she manifests of all kindnesses they have received all along the journey by the good hand of the Lord makes her letter one song of praise and thanksgiving.

Miss Li has many friends in Hangchow, and her visit to them just before she sailed was greatly appreciated by them, and she was used while here to inspire many of the church members toward helping to organize societies. One was established the following Sabbath, and her name, the "Angh Lee" Society, was given it. Miss Lee has always been handicapped by a very delicate, frail body, but zeal for the *Master's cause* has kept her alive and ever ready to go and do his bidding, and she has been greatly used by him. She asks in her letter that we pray constantly for them, and I am going to ask any and all, who may read this little sketch, if they, too, will not pray also for them. This little band is very precious to us all—the first to go as *home missionaries*!

## MEXICO'S INDUSTRIAL FUTURE.

E. D. TROWBRIDGE.

MEXICO, as a country, possesses as great natural wealth as any country in the world. Its wealth is in its soil. An English statesman once said that a country whose wealth was in the soil was like a pyramid with a great base: a shock, no matter how great, would not upset it, and could only do superficial damage. Mexico has suffered, ever since 1911, from more or less continuous fighting, has had every sort and kind of disorder and trouble, and has, only within the last year, shown real signs of emerging from her dif-

ficulties. Her real wealth has not been affected. Her riches are in wheat and corn, in cattle, oil, hemp, gold, silver, copper, timber, fruits, coffee tobacco, sugar, chocolate and a thousand and one products of the soil. In two decades she has produced a billion dollars' worth of gold and silver. Her oil fields, producing eight million barrels of oil per month, have potential possibilities of producing a billion barrels of oil every year. Her vast forests of pine and mahogany have sufficient timber to supply the whole continent. With a climate which



makes harvest possible the year around, with rich soil and an abundance of streams, she has the means to produce sufficient crops to feed a nation six times as great as her own. For industry she has iron and coal. A hundred streams, tumbling down a mile and a half on their way to the sea, have potential power equal to half a dozen Niagaras. She is rich—immensely rich. Few countries have such recuperative powers. Her period of reconstruction is just begun. Her development may, at first, be slow, but, once set in motion, will push forward at an amazing pace. It has been awakened

by a violent explosion. The forces set in motion have not yet had time to take any definite direction, nor has the nation had time to adjust its thoughts to the new order of things. There are excesses, there are extremes, there are a dozen great problems as yet unsolved. The pessimist sees, in the violence of the change, nothing but a halt in industry, a set back in progress. To the optimist the revolution, in spite of all its ills, means the opening of a new era, of incentive developing initiative, and initiative pushing forward to success.—*Mexico Today and Tomorrow.*

## THE PRESBYTERIAN CHILD IN MEXICO BEGINNING TO WALK.

REV. H. L. ROSS.

**I**F April 21, 1884, is a memorable date in the annals of the Presbyterian Church in Mexico, as the date on which the Presbytery of Tamaulipas was organized, April 16, 1919 (just thirty-five years later) will long be remembered also as the date of the last meeting in which the missionaries and native ministers were together.

Rev. Leandro Garza Mora was the Moderator. Don Leandro was Dr. Graybill's teacher, first convert, the first student for the ministry, Moderator of the first Presbytery and of the first United Synod in 1901.

The attendance on the annual Conference of Elders and Deacons, which convenes a day before the opening of Presbytery, was larger than any previous year.

One of the "Old Guard," Rev. A. A. Espinosa, was called Home since our last meeting, and an impressive memorial service occupied one of the evenings.

A fine feature of the work since the early years of the organization of the Presbytery has been the monthly Presbyterial contributions from the several churches. For the new year these will amount to \$100 each month and be used in supplementing the ministers' salaries.

The Tenth Legion was organized a year ago and now has seventy-three members. In one church the pastor secured thirty "tithers," and promises to make the number forty in a short time.

Our hearts were made to rejoice as we listened to the reports, discussions and essays. It is an excellent plan the Presbytery has of assigning to each minister, a year in advance, the subject of an essay to be read at the annual meeting.

There were added to the communion on profession of faith during the year seventy-seven, and fifty-eight infants were baptized.

The contributions amounted to \$10,000 (Mexican currency).

There is a general movement in the central churches to provide homes for the pastors.

By the withdrawal of the missionaries the Presbytery is left with four ordained ministers, one licentiate and two students working in the field while carrying on their studies. There are five theological students in Union Seminary in Mexico City. Some of these will probably go with the mission to the new field, but the Presbytery will have first claim.

The principal question on the hearts of all, and borne to God in many an earnest prayer before the meeting of Presbytery, as well as during the session, was in regard to the future of the work as the mission withdraws to occupy the new field in the southern part of the Republic. The native brethren, who have been advised of the coming change and who have been thinking along this line for four years, rose nobly to the task. They said: "We will stay with the churches and carry on the work of Tamaulipas Presbytery."

From the first there was manifested an earnest spirit of determination; and as in devotional exercises and sermons they drove home the duties of self-support and gave mutual encouragement and vowed mutual helpfulness when the entire support should soon fall on the members, we were reminded of Dr. Chalmers calling out the Free Church in Scotland.

The gospel of Jesus Christ worked out through the Presbyterian form of government makes stalwart Christians. We have not known of any action taken by any other ecclesiastical body in Mexico that shows so great a determination or a more genuine

spirit of sacrifice than this resolution to continue the work of the Presbytery.

In the plans worked out by the Cincinnati Conference in 1914, and other conferences up to the present, for the readjustment of missionary responsibility in Mexico, any native body was granted the privilege of continuing in its old field. No mission besides our own, with the exception of the smaller work of the Disciples, has been asked to give up its entire territory and move to another. So the members of Tamaulipos Presbytery making use of the privilege granted them have decided to continue, and we bid them God's speed. We believe that all other missions can see in this a movement that need not interfere with carrying out the plan adopted at the Mexico City Conference in February, and on the contrary a noble example of self-sacrifice for the attainment of self-support.

The last regular session on Saturday afternoon we will long remember. The missionaries had handed in a written statement giving expression to our thanksgiving to God that we had been permitted to begin our missionary labors in this field, and ex-

pressing also our appreciation of the courtesies and constant proofs of affection, extended by the Presbytery and by the individual members during the years spent among them, and asking for letters of dismissal. The Presbytery answered in such terms as only a Latin American born of the Spirit of God can do. Then we united our prayers for the mutual bearing of our burdens to the throne of grace. Our hearts were filled to overflowing. Fervent prayers were offered for the Presbytery and for the new field the mission is going out to occupy. We give thanks to our Father for the memory of that blessed hour!

Another hour of great refreshing was the communion on Sunday afternoon, when one of the young men preached on "Prayer."

A crowded church witnessed the closing "missionary service" at night, and \$61.87 was collected. Just before the benediction the twenty-one ministers and officers clasped arms, and with the stanzas of "I'll Go Where You Want Me to Go," interspersed with prayer, rededicated ourselves to the great Head of the Church.

*Linares, N. L., Mexico, May 20, 1919.*

## A CALL TO PRAYER.

1. For the conference of the Assembly's new Committee on Systematic Beneficence and Stewardship with the managers of Synods for the Progressive Campaign.

2. For Korea, especially for missionaries and Christians there.

3. That we may make the best of our new opportunity in Mexico.

4. For the Inter-church World Movement.

## A HAIR IN THE RICE.

ETSU INAGAKI SUGIMOTO in World Outlook for July.

One thing which led me to Christianity was antagonism to the self-humiliation of woman. One incident I still recall with resentment, for the scar of hurt pride lasts.

When I was a child of ten or twelve we had a family reunion at our home. It was a ceremonious occasion, as it was a death anniversary for the ancestors, and many kindred and friends were present. During the dinner a most unfortunate incident occurred—a long black hair was found in the great lacquer bowl from which rice was served. This was more dreadful than any one but a Japanese can understand, for even at an elaborate feast rice is the most important dish served.

My mother was deeply mortified, and also puzzled, for though the man-servant who cooked the rice wore long hair no one thought of blaming him. Even I knew that the hair must be a woman's, for only woman's sinful nature is intense enough for her hair to pierce rice grains. This was one of the many beliefs by which woman was humiliated, and which woman herself humbly accepted as true.

## WHAT IS THE HOPE OF ISRAEL?

OUT of the darkness that has overshadowed the Jewish people for centuries there shine ever and anon rays of light and hope. The dark days that followed the Babylonian captivity and the Roman oppression were illumined by the coming of Christ to his people in Palestine. But there was no brightness of political freedom on the horizon and the Jews as a nation shut their eyes to the light. Then came the capture of Jerusalem by Titus, followed by long ages of darkness and persecution. The Jew has been an outcast in Europe, and only here and there have individuals arisen who have attained social and political prestige.

From poverty and depression the Jews have sought to free themselves by the golden key of material prosperity. Millions have lost faith in the religion of their fathers and have put their hope in the god of this world. To millions of Jews from Russia, Poland and Hungary, America has become the "Promised Land," where they have found new life. But within the last twenty-five years the spirit of Jewish nationalism has revived, and with the release of Palestine from Turkish misrule, hundreds of thousands of Israelites have turned their thoughts again toward the land of Abraham and have fixed their hope on political and national independence.

Israel is, however, divided. The prosperous members of the race have no wish to leave the material comforts that they have

struggled to win in America for the rigors and hardships of pioneer life in Palestine. Others see no ground for hope for political independence in view of the jealousy of European nations. Israel is seeking liberty and the fulfilment of national aspirations without reference to their Messiah. Their attitude toward Christians and toward Christian ideals may have changed, but they still reject Jesus Christ as the promised Messiah. The Jew is more liberal because he is less religious; he is more ready to hear and speak well of Christ because he believes less in any divine Christ. Nationalism and materialism are taking the place of religion, and those who abandon Judaism for Christianity are still despised and persecuted by Jewish patriots, not because they are irreligious, but because they are deemed unpatriotic.

The Jewish history is clearly developing in line with prophecy, but this does not mean that the hope of Israel will be realized through the fulfilment of purely material aspirations. The league of British Jews, of which Major de Rothschild is president, even sees danger ahead for Israel in the materialistic movement. The more political power Jews obtain the more other nations will oppose them. The only "Hope of Israel" is not in the establishment of a national Jewish state or in material prosperity, but in the acceptance of Jesus Christ as their Messiah.—*Missionary Review of the World.*

## ACHIEVEMENTS IN PALESTINE.

MUCH has already been done in the way of reconstruction in Palestine. Orphanages have been established for both mental and industrial training.

A day nursery is doing excellent work for the children and releasing the mothers who are among the 600 women at work sewing for the British army. The Red Cross is giving especial attention to the health and sanitation problem. Much danger was feared from the hosts of refugees who flocked there from beyond the Jordan. The Turks and Germans cut down the "blessed" olive trees for fuel for the railroads, and the inhabitants looked on with streaming

eyes and fainting heart. The British army is already setting out forests in the wastes, and planting trees in streets and towns all over Palestine. Many eucalyptus trees are to be planted to purify the air. On the new railway to Egypt the Palestine people will soon be shipping their farm stuff to a good market. The English are building reservoirs on the heights around the Holy City, so that the surrounding country can be irrigated in the dry season. The city of Alexandria loaned its engineer to Jerusalem to arrange for sanitary and other relief measures. Such are a few of the benefits following the British occupation.—Selected.



## PERSONALIA.

THE article entitled "A Prize Essay," published on another page, is by one of the teachers in the Boys' High School at Sutsien and will be of interest on that account as well as on account of its intrinsic merits.

In sending the article, Rev. W. C. McLaughlin writes:

"Last Sunday I preached at Lin Cheng to an overflowing audience. The crowd could not begin to get into the building. The yard and some distance beyond was packed with people. During the service I called on Mr. Li Heng Tai, the subject of this essay, to lead in prayer. I wish you could have heard him pray. His prayer was full of praise for his own release from the shackles of sin and of the earnest beseeching for the salvation of his friends and companions."

A letter received from Miss Rida Jourolmon, dated June 26th, announces her expected landing at Vancouver in a day or two after it was written. We take for granted that she has landed and that the letter was mailed from that seaport. Her address at home will be 802 East Main Avenue, Knoxville, Tenn.

We deem it expedient to announce to our churches and missionary societies in advance that we cannot give them as much of Miss Jourolmon's time on this furlough as was given them when she was at home seven years ago. We are determined that she shall have a rest this time, which she did not have on her last furlough.

Rev. R. E. McAlpine has arrived in this country and is established for the summer in a cottage near Blue Ridge, N. C. He will, of course, be with us at our Missionary Conference in August.

A waive of matrimony has passed over our two China missions. We have already reported the marriages of Miss Maifen Sykes and Miss Nellie Sprunt. A letter from Dr. Worth reports the marriage of Mr. Farrior and Miss Kittie McMullen on June 3d and that of Miss Albaugh about June 10th. Dr. Worth's letter contains a most urgent appeal that a trained nurse be sent out at once to take Miss Albaugh's place. If there is a competent graduate nurse who may read this announcement and to whom this work would appeal, we would be glad to hear from her at the earliest possible date.

A letter from Dr. Donald W. Richardson encloses the minutes of the Conference

Committee of the N. K. mission, which met in Chinkiang on June 5th. This Conference Committee gave its consent to the removal of Dr. Richardson from Chinkiang to Nanking to take the place of Dr. Leighton Stuart, who goes from Nanking to the presidency of the Peking University. Mr. Montgomery is asked to come to Chinkiang to take charge of the boys' school for one year.

The Foreign Mission rooms were favored with a brief visit from Rev. H. D. McCallie during the last week in June. Mr. McCallie has just returned on furlough and will be one of the representatives of Korea at our Missionary Conference in August. His permanent address will be care of the McCallie School, Chattanooga, Tenn.

After a year of furlough with family and friends, Miss Margaret Douglas sailed from New York on July 10th for Brazil, to resume her work in Pernambuco.

Rev. Eugene Bell, of our Korean Mission, has arrived at his home in Shelbyville, Ky., and this will be his permanent address until further notice. The heart of our whole Church will go out to Mr. Bell in sympathy with him in his great affliction, and the prayers of thousands of friends will go up to the God of all comfort in his behalf.

Miss E. N. Lee, of our Mexico Mission, is home for rest and recuperation after a severe spell of typhoid fever. Some time during the fall she expects to go to Laredo, on the Mexican border, where she will act as treasurer of the mission and assist in translation work.

Mrs. Paul S. Crane, the widow of Mr. Crane, whose sad death as the result of an automobile accident has been reported, has arrived at the home of her father, Mr. C. A. Rowland, at Athens, Ga. This will be her permanent address. It was of course a sad home-coming for her, and the hearts of many friends will go out in deepest sympathy for her and for those who sorrow with her.

Rev. and Mrs. J. F. Preston have arrived at their home in Bristol, Va., and this will be their permanent address until further notice. We extend to them our cordial greeting and best wishes for a restful stay while in the homeland.

## BOOK REVIEWS.

**FOREIGN MAGIC.** By Jean Carter Cochran. Pp. 191. Missionary Education Movement. Price \$1.50 net.

This book throws a vivid light upon the relations of resident Americans and the people of China. It is also a dramatic account of the results of medical missionary work as they affect both the minds and bodies of the Chinese, who are the subjects of it. We commend this book as valuable reading for those who conduct Mission Study classes and teach missions in Sunday schools.

**THE CONSUMING FIRE.** By Harris E. Kirk, D. D., Pastor of the Franklin Street Presbyterian Church, Baltimore. Pp. 183. MacMillan Company, New York. Price \$1.50 net.

The author of this book is becoming rapidly known as one of the greatest Biblical scholars in America. It is our deliberate judgment that nothing finer in the way of Biblical interpretation has been done by any American scholar than will be found in this study of the Book of Isaiah. The author says: "The Consuming Fire has been written in the strong belief that in these times of readjustment no better discipline for statesmen, citizens or plain Christians could be suggested than a thorough study of Isaiah and his world. The thesis which the book attempts to demonstrate is that because the hand of God is in history in the conflict between material efficiency and moral reality, righteousness in the end is certain to prevail.

The book is an excellent model of the kind of pulpit work that is needed to hold the attention and the interest of an intelligent modern congregation, and altogether is one which our young ministers especially cannot afford to be without.

**WORLD FACTS AND AMERICA'S RESPONSIBILITY.** Cornelius H. Patton, D. D., Association Press, 347 Madison Avenue, New York. \$1.00 net.

Accustomed as he is to the point of view of Christian statesmanship, the author has exceptional facilities for marshaling in an impressive manner the various elements in the present world situation which place new international obligations upon America as a Christian country. One realizes that America has indeed a new outlook upon the world, and is reminded of what that attitude may be.

**A LIGHT IN THE LAND OF SINIM.** By Harriet Newell Noyes. Fleming H. Revell Company, New York, 158 Fifth Avenue; Chicago, 17 North Wabash Avenue. Illustrated. Cloth. Net \$1.50.

An authoritative account of the work undertaken and achieved by the True Light Seminary, Canton, China. Miss Noyes has devoted practically her whole life to this sphere of Christian service, and the record here presented is that of her own labors and those associated with her in missionary activity in China, covering a period of more than forty-five years.

## HIDDEN TREASURE.

1. Native Japanese women physicians are practicing in Japan. How many are there?

2. Listen! All the girls in one school, not really Christians, have expressed a desire to become Christians. Where?

3. 750,000 reasons why you should go to Sanuki. What are some of them?

4. During five days' meeting 1,700 decision cards were signed. Who was the evangelist?

5. Attention! Japan has some suggestions for "world peace." What are they?

6. We may move a tribe in Africa, a nation in China—but what about Japan?

7. Queer, a missionary and an evangelist sometimes take turns about preaching to each other. Where?

8. Hand-made match boxes 13 cents a thousand! Where?

9. A "joy-ride" advertised a meeting. Who took it?

10. What is the "Backers' Association"?

11. The "new rich" have various ideas of "the eternal fitness of things." How manifested?

12. Sermons are more attractive than side-shows. Where was this demonstrated?

13. Along with the glory of the cherry-blossoms, and the hazy purple of the mountain peaks of Japan, comes what? What are you going to do about it?

14. October 6th, a special day of prayer. For what and where?

15. A priest did some house-to-house canvassing. What success did he have?

16. Sailed, the first lady home missionary. From where to where?

17. A word in season changed a whole village. Who spoke it?

## SENIOR FOREIGN MISSION PROGRAM FOR SEPTEMBER, 1919.

Arranged by Miss Margaret McNeilly.

### TOPIC—JAPAN.

Hymn—The Son of God Goes Forth to War.

Prayer—The Lord's Prayer in concert.

Minutes.

Roll Call—Answer with an item of missionary interest about Japan.

Offering.

Business.

Scripture Reading—Acts 4:8-12.

Prayer—Thanksgiving for what has been accomplished in Japan.

Petition for volunteers for Japan.

Hymn—Blessed Name.

Quiz—Hidden Treasure.

Topical—Monthly Topic.

Which Accounts for Some Things.

Why Japan.

Japan—A Challenge.

Editorial Work in Japan.

Solo—Selected.

Prayer—Closing with sentence prayers.

### SUGGESTIONS.

Prepare a bulletin with as many of the questions in Hidden Treasure as you care to use. Place bulletin in front of the women. The answers could be previously prepared, and distributed at random. The leader, or some one appointed, read the question, and see who can most quickly fit the answer.

Let several women take the Editorial Work in Japan, making each short.

Condense the Monthly Topic.

Intersperse the program with a song, if desired.

Call attention to the Call for Prayer.

## JAPAN

MRS. W. G. DAILEY.

(Tune: "Love Divine, All Loves Excelling.")

Far away across the waters,

Lies the country of Japan.

Rich it is in sons and daughters

And a fair and wondrous land.

But they know not Christ the Saviour,

Who came down from heaven above

To redeem this lost creation

And to bless them with his love.

This fair land of cherry-blossoms,

With its lakes of beauty rare,

And its wooded vales and mountains,

Is almost beyond compare.

But the people—ah, the people,

In this fair land of Japan,

They are lost in heathen darkness,

Won't you help them if you can?

They know naught of Christ the Saviour

That he saves and he alone,

And their souls are just as precious

In his sight as are our own.

To these people lost in darkness,

In this fair land of Japan;

Won't you send the gospel message,

Won't you do just all you can?



## COMPARATIVE STATEMENT—FOREIGN MISSION RECEIPTS

## Receipts applicable to regular appropriation—

## July

	1919	1918
Churches.....	\$ 53,909 32	\$ 53,687 74
Sunday Schools.....	1,295 91	1,193 87
Sunday Schools—Africa.....	9 00	5 72
Sunday Schools—China.....	1 75	3,426 94
Sunday Schools—Korea.....	5,061 37	
Societies.....	7,556 16	6,849 98
Societies—Africa.....		1 50
Societies—C. E. Missionaries.....	227 70	198 84
Societies—China.....		18 06
Societies—Korea.....	5 00	
Miscellaneous Donations.....	2,466 38	3,892 82
Miscellaneous Donations—C. E. Missionaries.....		4 00
	<hr/>	<hr/>
	\$ 70,532 59	\$ 69,279 47
Legacies.....	24 13	29 18
	<hr/>	<hr/>
	\$ 70,556 72	\$ 69,308 65

## Four months, April 1st to July 31st, 1919—

Churches.....	\$ 163,612 33	\$ 129,437 12
Churches—Brazil.....		5 00
Sunday Schools.....	4,627 47	2,896 66
Sunday Schools—Africa.....	51 64	219 89
Sunday Schools—China.....	697 28	9,471 32
Sunday Schools—Korea.....	13,274 53	
Societies.....	29,216 76	21,767 46
Societies—Africa.....		34 25
Societies—China.....	33 46	29 61
Societies—C. E. Missionaries.....	1,130 45	622 26
Societies—Korea.....	57 36	
Miscellaneous Donations.....	13,237 34	14,699 42
Miscellaneous Donations—Africa.....		5 00
Miscellaneous Donations—China.....	12 50	25 00
Miscellaneous Donations—C. E. Missionaries.....	25 00	11 95
Miscellaneous Donations—Korea.....	19 25	
	<hr/>	<hr/>
	\$ 225,995 37	\$ 179,224 94
Legacies.....	2,273 03	1,828 10
	<hr/>	<hr/>
	\$ 228,268 40	\$ 181,053 04

Initial appropriation for year ending March 31, 1920.....	\$ 825,839 17
Deficit March 31, 1919.....	216,657 19
	<hr/>
	\$ 1,042,496 36

EDWIN F. WILLIS, Treasurer.

Nashville, Tenn., July 31, 1919.

# Missionaries of the Presbyterian Church, U. S.

## AFRICA-CONGO MISSION

### AFRICA.

Bulape, 1915.

Rev. and Mrs. H. M. Washburn.  
\*Rev. and Mrs. C. T. Wharton  
Miss Elda M. Fair.

Luebo, 1891.

Rev. and \*Mrs. Motte Martin.  
\*Dr. and Mrs. L. J. Coppedge.  
\*Miss Maria Fearing (e).  
\*Mr. and Mrs. T. J. Arnold, Jr.  
Rev. and Mrs. T. C. Vinson.  
Rev. and Mrs. S. H. Wilds.  
Dr. and Mrs. T. Th. Stixrud.  
Rev. and Mrs. A. C. McKinnon.  
†Mr. and Mrs. T. Daumery.  
\*Rev. and Mrs. W. F. McElroy.  
\*Mr. and Mrs. C. R. Stegall.  
Miss Mary E. Kirkland.  
Rev. and Mrs. J. H. Longenecker.  
\*Rev. and Mrs. R. F. Cleveland.  
Rev. and Mrs. A. L. Edmiston (c)

Mutoto, 1912.

Rev. A. A. Rochester (e).  
\*Rev. and Mrs. Plumer Smith.  
\*Dr. and Mrs. Robt. R. King.  
Rev. and Mrs. C. L. Crane.  
\*Mrs. S. N. Edhegard.  
†Rev. S. N. Edhegard.  
Rev. and Mrs. J. W. Allen.

Lusambo, 1913.

\*Rev. and Mrs. R. D. Bedinger.  
\*Mr. B. M. Schlotter

Bibangu, 1918.

Rev. and Mrs. Geo. T. McKee.  
Dr. and Mrs. E. R. Kellersberger.  
\*Mr. W. L. Hillhouse.

## E. BRAZIL MISSION.

Lavras, 1893.

Rev. and Mrs. S. R. Gammon.  
Miss Charlotte Kemper.  
Mr. and Mrs. C. C. Knight.  
\*Mr. and Mrs. B. H. Hunnicutt.  
\*Mr. and Mrs. F. F. Baker.  
†Rev. A. S. Maxwell.  
Miss Genevieve Marehant.

Plumhy, 1896.

Mrs. Kate B. Cowan.

Bom Sucesso.

Miss Ruth See.

Mrs. D. G. Armstrong.

## W. BRAZIL MISSION.

Ytu, 1909.

Braganca, 1907.

Rev. and Mrs. Gaston Boyle.

\*Rev. Marion S. Huske.

Campinas, 1869.

Mrs. J. R. Smith.

Rev. and Mrs. Jas. P. Smith.

Itapetininga, 1912.

Descaivado, 1908.

Rev. and Mrs. Alva Hardie.

Sao Sebastiao do Paraíso, 1917.

\*Rev. and Mrs. R. D. Daffin.

## N. BRAZIL MISSION.

Garanhuns, 1895.

Rev. and Mrs. G. E. Henderlite.

Rev. and Mrs. W. M. Thompson.

Miss Eliza M. Reed.

Rev. and Mrs. Geo. W. Taylor, Jr.

Pernambuco, 1873.

Miss Margaret Douglas.

Miss Edmondia R. Martin.

Miss Leora James (Natal).

Miss R. Caroline Kilgore.

Rev. and Mrs. H. S. Allyn.

Parahyba, 1917.

Rev. and Mrs. W. C. Porter.

## Canhotinho.

\*Mrs. G. W. Butler.

## MID CHINA MISSION

Hangchow, 1867.

Mrs. J. L. Stuart, Sr.  
Miss E. B. French.  
Miss Emma Boardman.  
Rev. and Mrs. Warren H. Stuart.  
Miss Annie R. V. Wilson.  
Rev. and Mrs. R. J. McMullen.  
Mr. and Mrs. J. M. Wilson.  
Miss Rebecca E. Wilson.  
Rev. G. W. Painter, Pulaski, Va.  
Rev. and Mrs. J. M. Blain.  
Miss Nettie McMullen.  
Miss Sophie P. Graham.  
Miss Frances Stribling.

## Shanghai.

\*Rev. and Mrs. S. I. Woodbridge.  
Rev. and Mrs. C. N. Caldwell.  
Miss Mildred Watkins.

## Kashing, 1895.

Rev. and Mrs. W. H. Hudson.  
Dr. and Mrs. W. H. Venable (Kuling).  
Miss Elizabeth Talbot.  
Rev. and Mrs. Lowry Davis.  
\*Miss Irene Hawkins.  
Miss Elizabeth Corriher.  
Miss Florence Nickles.  
Miss Sade A. Nesbit.  
†Mr. S. C. Farrior.  
Mrs. S. C. Farrior.  
Dr. and Mrs. F. R. Crawford.  
Rev. and Mrs. M. A. Hopkine.  
Rev. and Mrs. J. Y. McGinnis.  
Miss R. Elinore Lynch.

## Kiangyin, 1895.

Rev. and Mrs. L. I. Moffett.  
Rev. and Mrs. Lucy L. Little.  
Dr. and Mrs. Geo. C. Worth.  
Mr. and Mrs. Andrew Allison.  
Miss Rida Jourouman.  
Mrs. Anna McG. Sykes.  
Miss Carrie L. Moffett.  
Miss Venie J. Lee, M. D.

## Nanking.

Rev. and Mrs. J. L. Stuart (Peking).  
Dr. and Mrs. A. C. Hutcheson.  
Dr. and Mrs. R. T. Shields (Tsin-anfu).  
Rev. and Mrs. P. F. Price.  
Rev. and Mrs. D. W. Richardson.

## Soochow, 1872.

Dr. and Mrs. J. R. Wilkinson.  
\*Miss Addie M. Sloan.  
Miss Gertrude Sloan.  
Mrs. M. P. McCormick.  
Rev. and Mrs. P. G. DuBose.  
\*Mrs. R. A. Haden.  
Miss Irene McCain.  
Dr. and Mrs. M. P. Young.  
Rev. and Mrs. Henry L. Reeves.  
Miss Lois Young.  
Rev. and Mrs. H. Maxcy Smith.

## N. KIANGSU MISSION

Chinkiang, 1883.

Rev. and Mrs. A. Sydenstricker.  
Rev. and Mrs. J. W. Paxton.  
Rev. and Mrs. J. C. Crenshaw.

## Taichow, 1908.

Rev. and Mrs. T. L. Harnsberger.  
Dr. and Mrs. Robt. B. Price.  
\*Rev. Chas. Ghiselin, Jr.

## Hsuehoufu, 1897.

Mrs. Mark B. Grier, M. D.  
Dr. and Mrs. A. A. McFayden.  
Rev. and Mrs. Geo. P. Stevens (Tenghsien).  
Rev. and Mrs. F. A. Brown.  
Rev. and Mrs. O. V. Armstrong.  
Rev. and Mrs. Lewis H. Lancaster.  
Miss Isabel Grier.

## Hwaiianfu, 9014.

\*Rev. and Mrs. H. M. Woods.  
Miss Josephine Woods.  
Rev. and Mrs. O. F. Yates.  
\*Miss Lillian C. Wells.  
\*Miss Lily Wells.  
Rev. and Mrs. Jas. N. Montgomery.

## Yencheng, 1909.

Rev. and Mrs. H. W. White.  
Rev. and Mrs. C. F. Hancock.  
Dr. and Mrs. J. W. Hewett.  
\*Rev. C. H. Smith.

## Sutsien, 1893.

Dr. and Mrs. J. W. Bradley.  
Rev. B. C. Patterson.  
Mrs. B. C. Patterson, M. D.  
Rev. and Mrs. W. C. McLaughlin.  
Rev. and Mrs. W. F. Junkin.  
\*Mr. H. W. McCutchan.  
\*Miss Mada McCutchan.  
Miss M. M. Johnston.  
Miss B. McRobert.  
Miss Mary Bissett.

## Tsing-kiang-pu, 1897.

Rev. and Mrs. J. R. Graham.  
Dr. and Mrs. James B. Woods.  
Rev. and Mrs. A. A. Talbot.  
Miss Jessie D. Hall.  
Miss Sallie M. Lacy.  
Dr. and Mrs. L. Nelson Bell.  
Rev. and Mrs. H. Kerr Taylor.

## Tonghai, 1908.

Rev. and Mrs. J. W. Vinson.  
L. S. Morgan, M. D.  
Mrs. L. S. Morgan, M. D.  
Rev. and Mrs. Thos. B. Grafton.  
Mrs. A. D. Rice.

## CUBA MISSION.

Cardenas, 1899.

\*Miss M. E. Craig.  
Rev. and Mrs. R. L. Wharton.  
Miss Margaret M. Davis.

## Caibarien, 1891.

Miss Mary I. Alexander.  
†Miss Janie Evans Patterson.  
†Rev. H. B. Somoilan.

## Placetas, 1909.

None.

## Camajuani, 1910.

Miss Edith McC. Houston.  
†Rev. and Mrs. Esequiel D. Torres.

## Sagua, 1914.

\*Rev. and Mrs. Juan Orts y Gonzalez.

## JAPAN MISSION.

Kobe, 1890.

Rev. and Mrs. S. P. Fulton.  
Rev. and Mrs. H. W. Myers.  
Rev. and Mrs. W. McS. Buchanan.  
Kochi, 1885.

Rev. and Mrs. W. B. McIlwaine.  
Rev. and Mrs. H. H. Munroe.  
Miss Annie H. Dowd.

## Nagoya, 1867.

Miss Lella G. Kirtland.  
Rev. and Mrs. R. B. McAlpine.  
Rev. and Mrs. L. C. McC. Smythe.  
Miss Sarah G. Hansell.

## Gifu.

\*Rev. and Mrs. W. C. Buchanan.  
Miss Elizabeth O. Buchanan.

## Susaki, 1898.

Rev. and Mrs. J. W. Moore.  
Rev. and Mrs. J. H. Brady.  
Takamatsu, 1898.  
Rev. and Mrs. S. M. Erickson.  
Miss M. J. Atkinson.  
Rev. and Mrs. J. Woodrow Hamell.

**Tokushima, 1889.**

\*Rev. and Mrs. C. A. Logan.  
Miss Lillian W. Curd.  
\*Rev. and Mrs. H. C. Ostrom.  
Rev. and Mrs. A. P. Hassell.  
Miss Estelle Lumpkin.

**Toyohashi, 1902.**

Rev. and Mrs. C. K. Cummings.  
Okazaki, 1912.

\*Miss Florence Patton.  
\*Miss Annie V. Patton.  
Rev. and Mrs. C. Darby Fulton.

**CHOSEN MISSION. [71]****Chunju, 1896.**

Rev. and Mrs. L. B. Tate.  
Miss Mattie S. Tate.  
Rev. and Mrs. L. O. McCutchen.  
Rev. and Mrs. W. M. Clark.  
\*Rev. and Mrs. W. D. Reynolds.  
\*Miss Susanna A. Colton.  
\*Rev. S. D. Winn.  
\*Miss Emily Winn.  
\*Miss E. E. Kestler.  
\*Miss Lillian Austin.  
\*Mr. and Mrs. F. M. Eversole.  
Dr. and Mrs. M. O. Robertson.  
Miss Sadie Buckland.

**Kunsan, 1896.**

Rev. and Mrs. Wm. F. Bull.  
Miss Julia Dysart.  
Dr. and Mrs. J. B. Patterson.

\*Rev. John McEachern.  
\*Mr. Wm. A. Linton.  
Miss Elise J. Shepping (Seoul).  
Miss Lavalette Dnpuv.  
Rev. and Mrs. W. B. Harrison.  
Miss Lillie O. Lathrop.  
Rev. D. Jas. Cumming.

**Kwangju, 1898.**

\*Rev. Eugene Bell.  
\*Rev. S. K. Dodson.  
\*Miss Mary Dodson.  
Mrs. C. C. Owen.  
Miss Ella Graham.  
Dr. and Mrs. R. M. Wilson.  
Miss Anna McQueen.  
Rev. and Mrs. J. V. N. Talmage.  
Rev. and Mrs. Robert Knox.  
Mr. and Mrs. M. L. Swinehart.  
Miss Esther B. Matthews.  
Miss Elizabeth Walker.

**Mokpo, 1898.**

\*Rev. and Mrs. H. D. McCallie.  
\*Miss Julia Martin.  
Rev. and Mrs. J. S. Nisbet.  
\*Miss Ada McMurphy.  
\*Dr. and Mrs. R. S. Leadingham.  
Rev. and Mrs. L. T. Newland.  
Mr. and Mrs. Wm. P. Parker (Pyeng-Yang).  
Mrs. P. S. Crane.

**Soonchun, 1913.**

\*Rev. and Mrs. J. F. Preston.  
Rev. and Mrs. R. T. Coit.

\*Miss Meta L. Biggar.  
Miss Anna L. Greer.  
\*Rev. and Mrs. J. C. Crane.  
Dr. and Mrs. J. McL. Rogers

**MEXICO MISSION [11]****Linares, 1887.**

Rev. and Mrs. H. L. Ross.  
Matamoros, 1874.  
Miss Alice J. McClelland.  
San Angel, D. F. Mexico.

**Austin, Texas.**

Miss Anne E. Dysart.  
Brownsville, Texas.  
Rev. and Mrs. W. A. Ross.  
Montemorelos, 1894.  
Mr. and Mrs. R. C. Morrow.

**C. Victoria, 1880**

Miss E. V. Lee.  
Rev. and Mrs. J. O. Shelby.  
Missions, 10.  
Occupied Stations, 53.  
Missionaries, 369.  
Associate Workers, 11.

\*On furlough, or in United States.  
Dates opposite names of stations indicates year stations were opened.

†Associate workers.

For postoffice address, etc., see page below.

## Stations, Postoffice Addresses

**AFRICA**—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Lusambo.—Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Bibangu.—Bibangu, Kabinda, District du Lomami, Congo Belge, Africa, care A. P. C. Mission.

**E. BRAZIL**—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Sucesso, Estado de Minas Geraes, Brazil. For Piumby—"Piumby, Estado de Minas Geraes, Brazil."

**W. BRAZIL**—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastiao de Paraiso, Estado de Minas Geraes, Brazil."

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**CUBA**—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

**JAPAN**—For Kobe—"Kobe, Setzu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan." For Gifu—"Gifu, Owari Province, Japan."

**CHOSEN**—For Chunju—"Chunju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

**MEXICO MISSION**—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."



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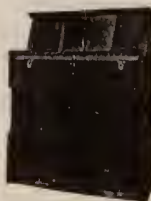
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